



The boke

of secretes of Albartus Mag
nus, of the vertues of
Herbes, stones and
certaine beastes.

✱ Also, a boke of the same au
thor, of the maruaylous th
ges of the world: and of
certaine effectes, cau
sed of certayne
beastes.

✱

W D I R U



Syth it is manifestly knowen, that this booke of Albertus Magnus, is in the Italpon, Spaine, Frenche, and Duchie townes, it was thought if it wer translated into the English tounge, it shoulde be receyued wth lyke good frendshipe, as it is in those places. Wherfore vse thou this booke, to mitigate, and alacrate, thy heavy and troublesome mind, as thou hast ben wont to do, with the booke commonly called y^e booke of Fortune: for beleue me, what soeuer is promysed in either of them both, this of that, is alonly to the ende.

✱ The firste booke of the be
of certayne Herbes.



Aristotell, the Prince
of Philosophers, say
eth in manye places,
that euery science is
of the kynde of good
thynges. But not withstanding,
the operation sometyme is good
sometyme euell: as the science is
chaunged to a good, or to an euell
ende; to whiche it worketh. Of
the whiche sayinge, two thinges
be concluded: the one, and the first
is, that the science of Magike is
not euell, for by the knowledge of
it, euell may be eschued, and good
folowed. The second thing is al-
so concluded, for asmuche as the ef-
fecte is praysed for the ende, and
also the ende of science is dispray-
sed, whanne it is not ordeyne

Of the vertues

good, or to vertue. It foloweth
hen, that every science, or opera-
tion, is sometime good, sometime
euill. Therefore, because the scy-
ence of Magike, is a good know-
ledge (as it is presumed) and is
somewhat euill in beholding of
causes, and naturall thynges, as
I haue considered, and perceaued
in auncient aucthors: yea & I my
selfe, Alberte haue founde the tro-
uth in many thynges, and I sup-
pose the truth to be in some parte
of the booke of Chirander, and of
the booke of Alchorac.

First therfore, I wil declare of
certayne hearbes. Secondlye, of
certayne stones. And thyrde, of
certayne beastes, and the vertues
of them.

Chiroptia

Marygolde.

Uirga

Actuell.

Uirga

of herbes.

Aliga pastoris	Wylde caly
Celidonia	Celendyne
Prorinca	Derwynke.
Thymus	Calamint or penitrol
Lingua canis	Hondes tounge
Asclepias	Benbane.
Lilium	Lylpe.
Ulex quercif	Whiteltce.
Centaurea	Centorpe.
Salvia	Sauge.
Verbena	Veruin.
Delosiphlos	Snallage.
Rosa	Rose.
Serpentina	Snakes grasfe

The firste herbe is called with the men of Chaldea, Elios, with the Grekes, Natuchio!, with the Latynes, Elitropium, with Englysh men, Marygolde, whose interpretation, is of Elion, that is the Some, and Tropos, that is alteration, or chaunge, because

Of the vertues

Is turned according to the sunn
The vertue of this herbe is mer-
uelous: for if it be gathered, the
Sunne beyng in the sygne Leo,
in August, and be wazzapped in the
leafe of a Laurell, or baye tree, &
a wolues tethe be added thereto,
no mā shal be able to haue a word
to speake agaynst the bearer ther
of, but woordes of peace. And yf
any thing be stolne, yf the bearer
of the thynges before namer, laye
them vnder hys head in the night
he shall se the thefe, and al his cō-
dicions. And mozeouer, if the for-
sayd herbe be put in any church, e
where women be, whyche haue
broken Matrymanye one theyr
parte, they shall neuer be able to
go forth of the church, excepte
it be put awaye. And this last
poynt hath bene proued, and is

very

of hearbes.

very true.

The seconde herbe is called of the men of Chaldea Bopha, of Grekes Olieribus, of the Latynes, or Frenchemen Artica, of English men, a nettell. He that holsteth this herbe in hys hande, with an herbe called Asylfoyle, or parowe, or noseblede, is sure from all feare, & fantasie, or vision. And yf it be put with the iuyce of houseleke, and the bea- rers hande be anoynted with it, and the residue be put in water, if he entre in þ water where fys- shes be, they will gather together to hys handes, and also ad pisce- lum. And if hys hande be drawe forth, they will leape agayne to theyr owne places, where they were before.

The thyrde herbe is named of
A. lili the

Of the herbes

He Chaldee is Lozumbozo, of the
Greekes Allamo, of the Latines
Uterga pastoris, of English men,
woylde rasyll. Take this herbe, &
temper it with the iuyce of Man-
drake, and geue it to a bitch, or to
another beast, and it shal be great
with a yonge one in the owne kin-
de, and shall bringe forth the br-
th in y^e owne kynde, of the which
yonge one, yf the yonge tothe be ta-
ken and deped in meate, or drinke,
euerye one that shall drynke ther
of, shall begin anone battaile, and
whan thou woulde put it awaye
geue to him the iuyce of Uelaria
and peace shalbe anone amonge
them, as befoze.

The fourthe hearbe, is named
Aquilaris, of Chaldeis: because
it springeth in the tyme, in whi-
ch the Eagles layde therz nestes It
is

of herbes.

is named of Grekes *Ualis*, of Latines *Celidonia*, and of Englishmen *Celendyne*. This hearbe spryngeth in the time, in þ which the swallowes, and also þ Egles maketh theyr nestes. If any man shal haue this herbe, with þ harie of a Holle, he shal overcome all his enemies, & all matters in suit, and shal put awaye all Debate.

And if the befoze named hearbe, be put vpon the headde of a sycke man, if he should dye, he shal syng anon with a loude voyce, if not, he shal wepe.

¶ The fyfte Herbe is named of þ Chaldeis *Aterisi*, of the Grekes, *Uoxar*, of the Latynes *Proutentalis*, or *Proutinsa*, of Englishmen *Det wycke*, whā it is beatē vnto powder with wormes of þ earth, wazapped aboute it, and with an

A. v.

herbe

of the vertues

Herbe called *Semperuina*, in Englyshe houslyke, it induceth love betwene man and wyfe, if it be vsed in thair meates. And if it shalbe put too the mowthe of the beast, called the Bugill, he shal breake anone in the middes. And this was proued of late tyme.

If the sayde confection be put in the fyre, it shalbe turned anone, vnto blue colour.

¶ The first herbe is named of the Chaldeis *Witich*, of the Grekes *Retus*, of the Latines *Repeta*, of Englyshe men *Calamync*, otherwyse *Penyzopal*. Take this herbe and myce it with the stoon, founde in the nest of the byrd called *alapwung*, or *blackepoluer*, and rubbe the bealp of any beast, and it shalbe with byrth, & it shal haue a yong one, very blacke in the

of herbes.

alone kynde. And yf it be put to
their nosthylls, they shall fall
to the grounde anone as deade,
but a litle space after they shalbe
healed. Also if the foresayd confec
tion be put in a vessel of bees the
bees wil neuer fle away, but they
shall gather together there. And
if the bees bee drowned and lyke
as they were dead, if they be put
in the aforesayde confection, they
shall recover their lyfe after a lit
tle tyme, as by y space of one hou
re, for it is proportioned to y qu
litle losse. And for a sure proff, yf
drowned flies bee put in warme
asches, they wil recover their life
after a litle space.

¶ The seuenthe herbe is named
of y Chaldeis Algeil, of y Grekes
Oxi, of y Latins, Lingua canis,

And is called in y Latine of
the dogges tongue.

Of the vertues
of Englysh men, Hondes tounge
put thou this herbe with þ hart
of a yonge frogge, & her matrice
and put them where thou wilt.
and after a littel tyme, all þ dog-
ges of the whole towne shal bega-
thered together: And if þ shalt
haue the afoze named herbe vn-
der thy formost toe, al the dogges
shall kepe silence, & shal not haue
power to bark. And if thou shalt
put the aforesayde thinge in the
necke of any dogge, so þ he maye
not touche it with his mouthe,
he shalbe turned alwaye round
about lyke a turning whele, un-
till he fall vnto the grounde as
dead, and this hath bene proued
in our tyme.

¶ The eyghte herbe is named of
Chaldeis Manica, of þ Grekes
Mentolin, of the Latines Jus-
quianus

of herbes.

gutanus, of Englysh men Penbe
ne. Take thou this herbe, & myce
it Cum realgalis and Heimoda-
talis. and put them in the meate
of a madde dogge, and he wyl dye
anone. And if thou shalt put the
iuyce of it with the aforesayde thi-
nges in a syluer cuppe, it shal be
broken very small. And if thou
shalt myce the aforesayde thyng
with the bloude of a yonge hare
and kepe it in the skynne of a hare
all the hares wil be gathered ther
vntill it be remoued.

The nynt h erbe, is named of
the Chaldeis Ango, of the Grekes
Amala, of the Latines Lilium, of
the Englysh men a Wply. If thou
wylt gather this herbe, the sonne
beyng in the signe of the Lion, &
wilt myce it with the iuyce of the
Laurel, or baye tree, & afterwarde
thou

Of the vertues

Thou shalt put that iuyce vnder y
dunge of cattell, a certayn tyme,
it shalbe turned vnto wormes, of
the whiche, if poulder be made, &
be put about the necke of any mā
or in hys clothes, he shall neuer
sleepe, nor shall not be able to sleepe
vntil it be put awaie. And if thou
shalt put the foresayde thing vn-
der the dunge of cattell, and wilt
amoynte any man with the wor-
mes bredynge therof, he shalbe
brought anone vnto a fenec. And
yf the aforesayd thyng be put in
any vessel, whete there is cowes
mylke and be couered with the
skynne of anye cowe of one colour
all the kyte shal loose their milke.

The tenth herbe is called of y
Chaldeis Lupular, of y Grekes
Sissena, of the Latines Uiscus
quercis

of herbes.

querci, of Englishe men Myrtill
tree. And it groweth in trees, be-
yng holeth through. This herbe
with a certai other herbe, which
is named Martegon, that is Sil-
phion or Laserpium as it is
written in y Almaynes language
it openeth all lockes. And if the
aforesayde thinges, being put to-
gether, be put in the mouthe of
any mane, yf he thynke of anye
thyng, yf it shoulde happen, it is
set on hys harte, yf not, it lepe-
th backe from his hart. If the afo-
sayd thyng be haged vp to a tree
with y wyng of a swallow, there
the byrdes shalbe gathered toge-
ther within the space of fyue my-
les. And this laste was proued in
my tyme.

The eleuenth herbe is named
of the Chaldeis Asiphilon, of the
Greekes

Of the vertues

Greekes Origelon, of the Latines Centaures, of English men Centory, which sayth that this herbe hath a maruallous vertue, for yf it be ioynd with the bloude of a female lapwing, or black plouer and be put with oyle in a lampe, all they that compasse it aboute, that beleue them selves to be witches, so that one shall beleue of another, that his head is in heauen and his fete in the earth. And yf the aforesayd thinge be put in the fire whan the starres shine it shall appeare, & the starres ruine one a gaynste another, and fyght. And if the aforesayde plaster be put to the nosegayles of any man, he shall flee away wherpely, through feare that he shall haue, and this hath been proued.

The twelue Herbe is named of
the

of herbes.

the Chaldeis Colozio, or Coloz-
con, of the Grekes Clamoze, of the
Latines commonlye Salvia, of
Englysh mē Sauge. This herbe
beyng putrified vnder dunge of
cattell, in a glasse vessel, byng-
eth forth a certayne worme or
byrd, hauyng a tale after the fas-
shion of a byrde, called a blacke
macker or owlyll, w^{ch} whose bloud,
yf any man be touched on y^e brest,
he shall lose his sence or felynge
the space of .xv. dayes and more.
And yf the foresayd Serpent be
burned, & the ashes of it put in y^e
fyr, anone shall there be a rayne
bowe, with an horrible thunder.
And yf y^e aforesayde ashes be put
in a lampe, and be kindled, it shall
appeare that all the house is full
of serpents, & this hath ben pro-
ued of men of late tyme.

Of the herues

The .xiii. herbe, is named of þe Chaldeis Olphanas of þe Grekes Hillozion, of þe Latines Verbena of the Engliſh me Ueruyne. This herbe (as wittches ſay) gathered, the Sunne beyng in the ſigne of the Ram, & put with grayne or corne of pyenit of one yeaer olde healeth them þe ſicke of þe falling ſykenes. And if it be put in a fatte ground, after .viii. weekes wormes ſhalbe engendred, which if they ſhall touche any man, he ſhall dye anon. And if the aforeſayd thing be put in a douchhouſe or a culuer houſe, al the doves or culuers ſhalbe gathered together there. And if the powder of them be put in þe ſunne, it ſhal appeare that the ſunne is blue. If þe powder be put in a place where men dwell or lye between two lovers anon

of herbes.

anone there is made stryfe oz mallice betwene them.

The .xliii. herbe is named of þe Chaldeis Celayos, of þe Grekes Calini, of þe Latines Melisopholus, of English men Samlage: of the which herbe Macer floridus maketh mention. This herbe gathered greene, and tasten wth the iuyce of the Cypresse tree of one yeare, put in gruell, maketh the gruell to appere full of wormes. and maketh þe bearer to be gentle & gracious, & to vanquish his aduersaries. And yf the aforesayde herbe be bounden to an oxes neck, he wll folow the whether soeuer thou wilt goo.

The .xv. herbe is named of the Chaldeis Clerisa, of the Grekes Haphinus, of þe Latines Rosa, of English mē a Rose. And it is an

B.ii,

herbe

Of the vertues

herbe, whole houte is verye well knowen. Take the grain or corne of it, & the corne of Musterd seed and the foote of a weasel, hanged by these in a tree, and it wyl not beare fruyte after. And yf the aforesayde thinge be put aboute a nette, fpyghes wyl gather together there. And if Magaris shall be dead & be put in the aforesayde commixion halfe a daye, it shall recouer the lyfe, althoughe it bee not forth with yet gotten.

And yf the aforesayde poulder be put in a lampe, and after be kindled, all men shall appeare blacke as the deuell. And if the aforesaid poulder be mixed with oyle of the Olive tree, & with quicke lymy stone, & the house anointed wyth it, the same burning, it shall appeare all inflamed.

¶ The

of herbes.

The xvi. herbe is called of the
Chaldeis Cartulin, of the Gree-
kes Pentaphyllon, of the Lary-
nes Serpentina, in English Ma-
kes grasse. Thys herbe is well
ynough knowen with vs. Thys
herbe put in the grounde, wyth
the leafe of the thre leaved grasse
engendzeth read & grene serpen-
tes, of which if poulder be made,
and put in a burninge lampe,
there shall appeare aboundaunce
of serpentes, And if it be put un-
der the head of any man, fro thence
forth he shall not dreame of hym-
selfe.

The maner of workinge all the se-
aforenamed thinges, that y^e effect
may be good in their planets
is, in their houres, and

dayes.

B.iii.

There

Of the vertues

There be. vii. Herbes, & haue
great vertues, after þe mynd
of Alexander the Emperour, and
they had these vertues of the in-
fluence of the planets. And therfo-
re, euerye one of theim taketh the
y^e vertue from the hygher natu-
rall powers.

The first is the herbe of the pla-
net Saturnus, which is called Af-
fodillus. Affodilly, the iuyce of is
is good agaynste the payne of the
craynes, and legges: let them that
suffer payne of the bladder, eat it,
the roote of it be yuge a lytle boy-
led. And mē possessed with euell
spirites, or madde men beate it,
in a cleane napkyn, they be dely-
uered fro the y^e disease. And it suf-
fereth not a deuell in the gause.

And if chylidren that breede they^e
teeth, beare it aboute them, they

shal

of herbes.

Shall breede them without pair.
And it is good that a man be a
with him a roote of it in the night
for he shall not feare, nor be hurt
of other:

¶ The seconde is y^e herbe of the
Sunne, whiche is called Poligo
nia, or Cozaligiola. Thys herbe
taketh the name of the Sunne:
for it engēdreteth greatly, & so this
herbe worketh many wayes.

Other hath called this herbe Al
chone, which is the house of the
Sunne. Thys herbe healeth the
passyons, and grieve of the harte
and the stomacke.

He that toucheth thys heerbe,
hathe a vertue of hys sygne, or
Planette. If any man drinke
the iuyce of it, it maketh hym to
do often, the acte of generation.

B.iiij,

A.10

Of vertues

And if any mā beare þ rate of it,
it heleth the grieve of the eyes.
And if he beare it with him befo
re he haue anye grief, there shall
come to him no grief of his eyes.
It helpeth also them þ be vexed
with the phzentsp, if they beare
it with them in theyr brest.

It helpeth also them that are di
seased with an impostume in the
luniges, & maketh them to haue a
good bzeath, and it awaileth also
too the flyre of melancholypous
bloude.

The thynde is the herbe of the
Moone, which is called Chyno-
stares. The iuyce of it purgeth
the paines of the stomake, & brest
plates, the vertue of it declareth
that it is the herbe of þ Moone.
The floure of this herbe purgeth
great splenes & healeth them,
because this herbe encreaseth &
Decrea-

of herbes.

decreaseth as the Moone. It is good agaynst the sickenes of the eyes, & maketh a sharpe sight. And it is good agaynst the bloud of the eyes. If thou put the roote of it brayed vpont he eye, it will make the eye merualous clere, because the light of the eyes Propinquatum mystion, is of the substance of the Moone. It is also good to them that haue an euell stomake or whiche can not digest their meat, by drincking the iuyce of it moreover it is good to them that haue the swayne pockes.

The fourth herbe is called Arnoglossa, plantayne. The roote of this herbe is merualous good agaynst the payne of the headde, because the signe of the Ramme is supposed to be the house of the planete Mars, which is the head of the whole worlde. It is good

Of the vertues
also agaynste euell customes of
mans stones, and rottenis & fylehy
byles, because his house is y sign
Scorpio, because a part of it hol
deth Sparma, that is the seede,
which cometh agaynst the stones
wherof all luyng thinges be in-
gendred, and fourmed. Also the
iuyce of it is good too them that
be sycke of y perylous fyre, with
exoriation or rapsynge of the bo-
wels, continuall tourmentes, &
some bloud yssuyng forth. And it
purgeth them that drinke it, fro
the yrekenesses of y fyre of bloud,
or emoraudes, & of the disease of
the stomacke.

The fyft is the herbe of the pla-
net mercurius, which is namyd
Pentaphillō, in English cinque-
foyle or the .v. leued herbe, of o-
thers Pentadactylus, of others

Scorpio

of herbes.

Sepe declinans, of certayn Cal-
pedolo. The roote of thys herbe
brayed & made in a plaster, hea-
leth woundes & hardenes. More-
ouer, it putteth a way quickly &
swyne pockes, if the iuyce of it be
drōken w water, It healeth also
the passiōs or griefes of the brest,
if the iuyce of it be drōkē. It put-
teth a way also & to the ache. And
if the iuyce of it be holden in the
mouth, it healeth al & griefes of &
mouth, And if any mā beate it w
hym, it geueth wark & help, Mo-
reouer if any man wpll aske any
thing of a king or pynce, it geueth
aboundāce of eloquence, if he haue
it w ich him, & he shal optaine it &
he shal desire. It is also good to
haue & iuyce of it, for the grife of
the stone, & the sykenes whiche
letteth a man that can not pisse.

CThe

Of the vertues

The .viij. is the hearbe off plan-
net Jupiter, & it is named Acha-
zon, of certayne Iusquianus. He-
bane. The roote of it, put vpon
botches, healeth the, and kepeth
the place from an inflamacion of
bloud. If any man shall beare it
before the grese come vpon hym
he shall neuer haue a botche.

The roote of it also is profita-
ble agaynst the goutte in the fete
whan it is brayed, and put vpon
the place that suffereth the pain
or grief. And it worketh by ver-
tue of those signes, whiche haue
fete, and loke vpon the fete. And
if the iuyce of it be broken with
hony, or with wyne & hony so adde
together, it is profitable agaynst
the griefes of the lyuer, & all hye
passions, because Jupiter holdeth
the lyuer.

Lyke.

of herbes.

Beke wyle, it is profitable to the
that woulde do often the acte of
generatton, and to them y desyre
to be loued of women, it is good y
they beare it with them, for it ma
keth the bearers pleasaunt and
delectable.

The. vii. is the herbe of the pla
net Venus, & is called Disterton
of some Hierobotane, id est, Her
bo colubaria & verbena, Veruen.

The roote of this Hearbe put
vpon the necke, healeth the swine
pockes, apostumes behynde y ca
res, and botches of the necke, and
suche as can not kepe theyr wa
ter.

It healeth also cuttes, & swelling
of the euell, oz fundament, pro
cedyng of an inflammation, which
groweth in the fundament, and
the Emataudes. If the iuyce of
it

Of the vertues

if be dronken with hony & water
sodden, it dissoluth those things
whiche are in lunges or lightes.
And it maketh a good breath, for
it saueth & kepeth the luges and
the lyghtes. It is also of greate
strength in vencial pastymes, &
is the acte of generation. If any
man put it in hys house or vyne-
yarde, or in the grounde, he shall
haue abundantly reuenues, or pe-
rely profytes, moresouer the rote
of it is good to all them whiche
will plante vynyardes or trees.
And infantes bearing it, shalbe
very apte to learne, & louing ler-
nyng, and thee shalbe glad and
ioyous. It is also profitable, be-
yng put in purgations, & it put-
teth abacke deuils. Yet thys is
to be marked, that these herbes
be gathered fro the xxiiij. daie of
the

of herbes.

the Moone vntyll the .xxx. dayes,
beginnyng the gathering of them
frome the signe Mercurius, by
the space of a whole houre, and
in gatherynge make mention of
the passion or griefe, and the na-
me of the thyng, for the whiche
thou doest gather it, and the selfe
herbe, notwithstandinge, lay the
herbe vppon wheate, or barleye,
and vse it afterwarde too thy
nede.

There beginneth the second
booke of the vertues of
certayne stones.

Now because I haue spokē be-
foze of þe vertues of certayn
herbes, now in thys present
chapter, I will speake of certayn
stones, their effectes and marua-
lous operations.

Magnes

Of the vertues

Magnesia, the lode stone.
 Ophtalmus Onyx.
 Seripendamus Sphonites.
 Copazion Hedonia.
 Memphitis, lapis iuxta mēphim
 urbem in Egipto.
 Abaston Adamas, diamōd.
 Agathes Alektoriz.
 Esmundus Amarus.
 Berillus Celonites.
 Corallus Crystallus.
 Clotropia Episcrites.
 Calcedonius Celidontus.
 Bagates Bena.
 Istmos Tabrites.
 Chrysolithus Gerastides.
 Nichomai Quicini.
 Radiauus Auperlus.
 Unces Lazuli.
 Smaragdus Iris.
 Gallasia Galerites.
 Draconites Echites.
 Tepistis

of stones.

Cepistites, **H**iacinthus,

Orites, **S**aphirus,

Sannus:

Ethou wilt knowe whycher
thy wyfe be chaste, oz no.

Take the stone, which is called
Magnes, in **E**nglish the love stone,
it is of sadde blew colour, and
it is founde in the sea of **I**nde some
time in partes of **A**lmaine, in the
prouince, whiche is called **C**aste
Fraunce. Laye this stone vnder
the head of a wyfe, and if she be
chast, she wil embrace her husband
if she be not chaste, she will fall
none forth of the bedde.

Moreouer, if this stone be put
brayed and scattered vpon coles,
in foure corners of the house, they
that be deapynge, shall see y^e hou-
se, and leaue all.

If thou wilt be made inuisible,

T

Take

Of the vertues

Take the stone, which is called
Ophethalmius, and wrappe it in
the leafe of the Laurel, as Moyses
did, it is called Lapis opthalmi-
cus, whose colour is not named,
but it is of many colours, and it
is of such vertue, that it blindeth
the sightes of them that stand a-
bout. Constantinus carrying this
in his hand, was made invincible
by it. Whiche is a wonderfull
thing, though thou wilt provoke, sorrowe,
and feare, terrible fantasies, and
debate. And the stone, which is called
Onix, which is of blacke colour
And the best is best which is full
of white veynes. And it cometh
from Inde, unto Arabia, and if it
be hanged vpon the necke, or foun-
ger, it styreth vp anone sorrowe
and greefe in a man, and ter-
rours

Of stones.

stones, and also debate, and this bath bene pꝛoued by men of late tyme.

¶ If thou wylt burne any mans handes without fyre.

✱ Take the stone, which is called Petipēdanius, which is of yelow colour, which if it be hanged vpon the necke of any man, it healeth Brethum, and also if this stone be greped straitly, it burneth y^e hande alone, & therfore it must be touched lightly, and gently.

¶ If thou wylt kyndle the mynde of any man too ioyes, and make his wyte sharpe.

¶ Take the stone, which is called Sylonites, it groweth in the bosome of a shrubbe of Jude, called Corcus, and there is of dyvers kyndes of it, of a hylt, read,

¶ ii.

and

Of bedsties

and purple colour all other saye;
that it is greene, and founde in the
partes of Persia. And also olde
Philosophers saye, if it be rai'd,
it geueth knowledge of certayne
thinges to come. If it be put vnder
the sounge, specially in y^e first
mone, it hath a vertue shew for
an houre. Therfore beynge in the
x. Moone, it hath thys vertue in
the first or tenth houre. But there
is movinge of the order. because,
whan it is vnder the sounge, if our
thought be of any busynes, whe-
ther it oughte to be or no, yf it
oughte to be, it is fixed stedfastlie
to the harte, so that it may not be
plucked awaye, if not, the harte
leapeth awaie from it. Also Philo-
sophers haue sayde, that it bea-
leth stiffness, and weakehede.

of stones.

Cf thou wilt that seethyng w^{ter}
ter come furth anone, after
thou hast put in thy hand.

✱ Take the stone, which is called
Topazion, for the Ile Topasrs,
oz because it sheweth a similitude
of golde. And there be twoo kyn-
des of it: one is utterlye like gold
and this is more p^{re}ci^{ou}s. The
other kinde is of the colour of saf-
fron, of byghter colour than gold
is, and this is more p^{ro}fitable.
It hath ben p^{ro}ued in our tyme,
that if it be put in seethyng water
it maketh it to runne ouer, but yf
thou put thy hande in it, the wa-
ter is drawen out anone, and one
of our brethzen dyd this at Pa-
rse. It is good also agaynst
Emothoicam et Nlomaticam, oz li-
matyke passion, oz griefe.

Ciii.

Cf

Of the vertues

If thou wilt plucke of skynne
of thyne, or an other mans:

of his hande.

Take the stone, whiche is cal-
led Sphedora, of the regyon Sphedra
in the which the people dwelling
are called Sphed. And there bee
two kyndes of it, blacke & grene.
It is sayde of olde Philosophers
and also of Philosophers, beyng
in this tyme, if the blacke be bro-
ken and resolued in hote water,
if any man washe hys handes in
that water, the skynne of hys han-
des shall be plucked of anon.
Philosophers say also, that it is
good agaynst the goute, & blinde-
nes of the eyes, and it healeth
hurt and weake eyes.

If thou wilt that a man suf-
fer no payne, nor be put in
meine.

Take

Of Stones: 10

✱ Take the stone, whiche is called
Memphis, of Egyptie which
is called Memphis, & it is a stone
of such vertue as Aaron & Hira-
mes saye: if it be broken, and mix-
ed with water, and geuen to him
to drinke, whiche should be bur-
ned, or suffer any tormentes, that
drinke induceth so greate in-
firmities too fele, that he that suf-
fereth, feeleth neyther payne nor
tormentynge.

¶ If thou wylt make a fyre con-
tinually unable to be quen-
ched or put out,

✱ Take the stone, whiche is cal-
led Abaston, & it is of the colour
of yron, and there is founde very
muche of it in Arabia. If that
stone be kyndled or inflamed,
it maye neuer bee putte out.

Of the bestues

of quenched, because it hath the
nature of the fether of the
Salamander, by reason of moy-
ste fatteresse, which nourisheth
fyre, bynded in it.

¶ If thou wilt overcome
all thy enemies.

¶ Take the stone, whiche is cal-
led Adamas, in English speache,
a Diamonde, and it is of hyning
colour, & very harde, in so muche
that it can not be broken, but by
the bloud of a gote, & it groweth
in Arabia, or in Cyprus. And if it
be bounden to the lefte syde, it is
good agaynst enemyes, madnes,
wyld beastes, venemouse beastes
and cruell men, and agaynst chyr-
bug & brabylng, & agaynst be-
nytre, and intrusion of fantasyes,
and some call it Diamas.

¶ And if thou wilt overcome
all thy enemies.

Of stones.

If thou wilt eschewe all perils
and all terrible thinges, &
have a stronge harre,

Take the stone, which is called
Agathes, & it is blacke, and hath
whyte baynes. There is another
of the same kynde, lyke to whyte
colour. And the thyde groweth
in a certayne Ile, hauinge blacke
baynes, & that maketh to ouer-
come perils, & geue strength to
hart, & maketh a man myghty,
pleasaunte, delectable, & helpeth
agaynst aduersities.

If thou desire to optayne any
thing from any man.

Take the stone, which is called
Electoria, & it is a stone of a cock;
& it is white as the Chystal, and
it is drawn out of the cockes gi-
far, or maw, after that he hath
ben gelded moze than fowre yeares

C. v.

and

Of the vertues

and it is of þe greatnes of a beane
It maketh the healy pleasaunte
and stedisfast, and put under the
tunge, it quencheth thyrster And
thys laste hath bene proued in
our tyme, and I perceyued to quic
help.

¶ If thou wilt overcome beastes
and interprete, or expounde
all dreames and prophe-
cie of thynges to come.

¶ Take the stone, whiche is cal-
led Eimundus or Ainsdus, it is
of diuers colours, it purgeth out
all poyson, and maketh a man to
overcome bys aduersaries, & ge-
ueth prophecie, and the inter-
pretation of all dreames, and ma-
keth a man to understande darke
questions, harde to be understande
or assayed.

of Stones.

If thou wilt haue good understanding of thynges that may be felte, and that thou maye not be made drunken.

Take the stone, whiche is called Amarisus, and it is of purple colour, and the beste is founde in Inde, and it is good agaynst drunkennes, and geueth good understandinge in thynges that maye be understande.

If thou wilt ouercome thy enemies, and flee debate.

Take the stone, whiche is called Berillus, it is of pale colour: and may be sene through as water, bear it about with thee, and thou shalt ouercome all debate, & shalt dypue awaye thy enemies, and it maketh thy enemye meke.

It causeth a manne to be well mannered, as Claron sayeth, & geueth

Of the vertues
getteth also good vnderstandinge
¶ If thou wilt foreiudge, or
confecture of thinges
to come.

¶ Take the stone, whiche is cal-
led Celonites, it is of purple, & di-
uers other colours, & it is founde
in the head of the snayle. If any
man wyl beate thys stone vnder
hys tounge, he shall foreiudge, and
propheci of thinges to come. But
not withstanding, it hath no ver-
tue, but wynnynge. *Prima cum fue-
rit, accensa, et crescens monoytes
in vltima descendente, seu mea-
neth Aaron, in the booke of vertu-
es of herbes, and stones.*

¶ If thou wilt pacifie tempestes
and go ouer fluddes.

¶ Take the stone, which is cal-
led Corallus, Corall, & some be read
and some whyte. And it hath ben
proued

of stones. 110

prooueth that it cleanneth any
bloude, that putteth away the so-
lithnes of hym that beareth it, and
gouerneth wylde dome. And this hath
ben proued of certayne men in our
tyme. And it is good agaynst tem-
pestes, and perils of fluddes. 111

¶ If thou wilt kende fyre. 112

✱ Take the Chystal stone, & put
it nygh vnder the rike of y^e Sun-
ne, that is to say, agaynst y^e sunne
and put it nygh any thing y^e may
be burned, & incontinently y^e heat
of the Sunne shynynge, will set it
a fyre. And if it be dronke with
hony, it encreaseth myke. 113

¶ If thou wilt that y^e Sunne ap-
peare of bloudy colour. 114

✱ Take the stone, which is called
led Clitropia. This grene like to
the precious stone called the Eme-
rarde. And it is sprinkled wth
bloudy

of the vertues

bloudy droppes. The necromancers call it Gemma Babylonica: the precious stone of Babylon, by the proper name. But if it be anoynted with the ioyce of an herbe of the same name, and be put in a vessel full of water, it maketh the Sunne to seme of bloudy colour: as if the Helypse were sene. The cause of this is, for it maketh all the water to bubble by vnto a litle cloude, which maynge the ayre thicke: letteth the Sunne to be sene, but as it were read, in a thicke color, a litle after y^e cloude goeth awaye, by droppynge downe dybede, as it were by droppes of raine. This also booke aboute maketh a man of good fame, hyle and of longe lyfe. It is sayde of old Philosopher that a man anoynted with an herbe

gould of

Of Montg.

of the name, as we have said be-
fore: excellently with verbe, a Chil-
trop is found oftentimes in Cle-
res and Inde. And if thou wilt make
a thing to be cold, to which standeth
upon the fire, and is called
Take the stone, which is cal-
led Epiblet, which put in wa-
ter against the eye of the Sunne,
puffeth forth fiery beames of the
Sunne. And it is said of olde, and
rich Philosophers, if it be put in
ferynge water, the boiling up
of seething wylt soon cease, and a
litle after it wylt be cold, and
it is a flyinge and ruddystone.
And if thou wilt cleve the flint
stone, and the flint is
outcome all causes
of the matter, and
Tab

Of the vertues

Take the stone, which is called
Calcedonius, & it is pale, browne
of colour, & somewhat darke, &
this be perced, & hang'd about
the necke, with the stone which is cal-
led Smeris, it is good against al
fantastical illusions, & it maketh
to overcome al causes, or matters
in suite, and kepeth the bodie
agaynst the aduersaries.

If thou wilt be acceptable, and
pleasant.

Take the stone, which is called
Celedonius, & of it there is some
blacke, & some somewhat read &
it is dyd out of the bealpe of
swallowes. **I**f that which is
somewhat read, be wapped in a
lynnen cloth, or in a calues sayne,
and booke under the left arme hole
it is good agaynst madnesse, and
olde spekenesse & diseases, & the
sleeping

of stones.

sleeping, & forgetfull sicknes, and
Contra epidimiam, whiche is a
scabbe that runneth thorough the
hole bodye.

Quar sayth, that thys stone mak-
eth a man eloquent, acceptable &
pleasaunte. The blacke stone is
good agaynst wyld beasts, and
wrath, & bringeth the bulynes be-
gonne to an ende. And if it be wra-
ped in the leaues of Celidon, it is
said that it maketh the sight dul.
And they shoulde be drawn out
in the moneth of August, and two
stones are founde oftentimes in
one swallowe.

¶ If thou wilt be victorious a-
gaynst thy aduersaries.

✱ Take y stone, which is called
Bagates, & it is of diuerse colozs
The auncient phylosophers saye
that it hathe bene proued in the

D.i.

prince

Of the vertues
prince Alcides, which how longe
he dyd beate it, he had alwayes
victory: and it is a stonne of diuerse
colours, like the skynne of a kid.

¶ If thou wilt know befoze any
thyng to come.

✿ Take the stonne, whiche is called
Bena, which is lyke a beastes
torbe, and put it vnder thy tung.
And as Aaron and the olde Phy-
losophers sayth, how longe thou
wylt holde it so alwayes coniec-
turing, thou shalt prophesy thin-
ges to come, and thou shalt not
erre in any wyle for iudgyng.

¶ If thou wilt that thy garmete
be vnable to be burned.

✿ Take the stonne, which is called
Hismos, which as Isidorus say-
eth, is lyke to saffron. And it is
founde in a parte of Spayne.

This

Of stones.

This stone bloweth like a payze of bellows, by reason of the windinesse in it, it is founde nygh the Gades of Hercules, that is twoo Iles, by y further partes of Spayne beyonde Garnade, and if this stone be set in a garment it can be burned in no wyse, but it shyneth lyke fyre.

And some men saye: that the white Carbunkle stone, is of this kinde.

If thou wylt haue fauour
and honour.

Take the stone, whiche is called Tabzices, and it is like to the Chrystall stone. The aunciente Philosophers, as Euax, and Aaron, saye of it, that it geueth eloquence, fauoure and honour, and it is sayde mozeouer, that it healeth euery dropsye.

Id. ii.

31

Of the vertues

Cf thou wilt dzyue away fantasies and folishnes.

✱ Take the stone, which is called Chysolitus, and it is of the same vertue with Attenuicus, as Baro & Euar say, in the booke of the natures of herbes, & stones: this stone set in golde, & bozne, dzyueth away folishnes, & expelleth fantasies. It is affyrmed to geue wysdome, and it is good againste feare.

Cf thou wilt iudge the oppynions and thoughtes of others.

✱ Take the stone, which is called Garatides, & it is of black colour let one holde it in his mouth, it maketh hym that beareth it merry and in fauour, & well esteemed with all men.

Cf thou wilt haue victoꝝ and amitte.

Take

Of stones.

¶ Take the stone, whiche is called Nichomay, & it is the same & is called Alabaster, and it is of a kynde of Marble, and it is white and shynynge. And oymmentes are made of it to the buryenge of the dead.

¶ If thou wilt that a man slea pig tel to thee what he hath done.

¶ Take the stone, whiche is called Quirim, this stone is founde in the neste of the Lapwynke or blacke plouer.

¶ If thou woulde optayne anye thinge of any man.

¶ Take the ston, which is called Radianus, & it is blacke, shynynge thzough, which whan the heade of a Cocke is geuen to Emotes, or Psimeres to eate, it is founde a longe tyme after, in the head of the Cocke. And the same stone is

Of the bestnes
also called Tonatides.

¶ If thou woulde make, that neyther dogges, nor Hunters maye hurte any beast, which they hunt
✱ Put befoze them the stooone, which is called Luperius, and it will runne soone to the stooone.

This stone is founde in Lybia, & all beastes runne to it, as to their Defender. It letteth that neyther dogges, nor Hunters maye hurte them.

¶ If thou wylt burne any mans hande without fyze.

¶ Take the stone which is called Unce, which wee called befoze Principen aptt, which is fyze, & it is as fyze. If any man strain hard this stone, it burnethe soone his hande, lyke as it woude be burned w a materiall fyze, whiche is a meruaylous thyng.

of stones.

¶ If thou wilt cure melancoly
or a feuer quartaine, in any mā.

¶ Take the stone, which is called
Lapis lazuli. It is like to the co-
lour of the heauen, and there is
within i little bodyes of golde.
And it is sure and proued, that
it cureth melācholye, and y feuer
quartayne.

¶ If thou wolde make any mā's
witte sharpe and quicke, and aug-
mente hys ryches, and also pro-
phety thynges to come.

✧ Take the stone, which is called
Smaragdus, in English sprache
an Emarauide. And it is very cle-
are, thynynge throughe and play-
ne, but it that is yelow is better.

It is taken out of the nestes of
grypes or gryffons, it doth bothe
comforte and saue, and beyng

D.iii.

bozne

Of the vertues

bozne, it maketh a man to vnder-
stande well, and geueth to hym a
good memozy, augmēteth the rī-
ches of him that beareth it, & yf
any man shall holde it vnder hys
fynge, he shall pꝛophecy auone.

¶ If thou wilt make a rayne
bowe to appeare.

✱ Take the stone, which is called
Iris. & it is white lyke to Chry-
stall, four square or hauinge boz-
nes. If this stone be put in the bea-
me of the Sunne, by turning bac-
ke it maketh a rayne bowe soone
to appere in the walle.

¶ If y wilt make a stone, which
maye neuer be made hote.

✱ Take the ston, which is called
Gallasia it hath y figure of hayle
& the colour and hardnesse of the
Dyamond. If this stone be put
in a very great fyze, it wyl never
be

Of stones.

be hote. And the cause is, for it hath the holes so strait together, that the heate may not enter in the body of the stone. Also Aaron & Euar say, that this stone bozne mitigateth, wrathe, lecherie and other hote passions.

¶ If thou wilt knowe whether thy wyfe lyeth with anye other married man, or no.

✿ Take the stone called galexitis which is the same that is called Catabres, & it is founde in Lybya & Bzytannia, the moste noble Yle of the worlde, wherin is conteyned both countreys, England and Scotland. It is of double colour blacke, & of the colour of Saffron & it is founde gray coloured, turningge to palenesse. It healeth the Dropley, & it byndeth the bealves that haue a laske. And Juicenna
D.v. saith

Of the vertues

sayth, that if the stone be broken
and washed, or be geuen to a wo
man to be washed, if she be not a
byrgyn, she wyl pisse soone, if she
be a byrgyn, she wyl not pisse.

¶ If thou wylte ouercome thy e-
nymys.

¶ Take the stone, which is called
Draconites, from y Dragon's he-
ad. And if the stone be drawn out
from hym alque, it is good agayn-
ste all poysons, and he that bea-
reth in his lefte arme, shall ouer-
come all his enemyes.

¶ If thou wylte ingender loue be-
twene any two.

¶ Take the stone, whiche is cal-
led Echites, & it is called of some
Aquileus, because the Eagles put
these in theyr nestes. It is of pur-
ple coloz, and it is found nygh the
bankes of the Ocean sea, & some
tyme

of stones.

tyme in Persia, and it conceineth
alwayes an other stooone in it,
which soundeth in it, whan it is
named. It is sayd of auncient phy
losophers, that thys stooone han
ged vp in y^e left shoulder, getteth
loue betwene the Husbande and
hys wyfe. It is profitable to wo
men great with chylde, it letteth
vntymely byrthe, it mitigatethe
the peryll of makynge a fearde &
it is sayde to be good to the that
hath the fallynge syckenes. And
as the men of Chaldea saie, if poi
son be in thy meate, yf the a fore
sayde stone be put in, it letteth the
that meate maye be swallowed
downe. And if it be taken out, the
meat is sone swallowed downe, &
I did see that thys last was exa
myned sensible of one of oure bre
thren.

Of the Vertues

If thou wilt make a man sure,
Take the stone which is called
Cepistites. It is founde in the sea
it is wyninge and ruddi. And it is
sayde in the booke of Alchorath, y
yf it be bozne before the harte, it
maketh a man sure, & refrayneth
& mitigateth all seditions, & dys-
cordes. It is sayd also, that it my-
tigateth the flies, with long byn-
der legges, which bourneth cozne
with touching of it, & deuoureth
y residue, foules, cloudes, hayle,
and such as haue power of y frui-
tes of the earth. And it hath been
proued of philosophers of lat tyme
and of certayne of oure brethren,
that it being put against y beam
of the sunne putteth furth euerie
beames. Also yf this stone be put
in seethyng water, the seethyng
will soone cease, and the water
wilbe

of stones.

to be colde a litle after.

¶ If thou wilt that straungers
walke sure and safe.

✱ Take the stone, whiche is cal-
led Hyacinthus, in Enlishe a Jac-
inct, it is of many colours. The
grene is best, & it hath reade bay-
nes, & should be set in syluer, and
it is sayd in certain lectures, that
there is two kyndes of it, of y^e wa-
ter, & of y^e Saphyre. The Jacinct
of y^e water, is yelow whyte. The
iacinct of y^e Saphyre, is veri shy-
ning yelow, hauing no watrish-
nesse, & this is better, & it is writ-
ten of thys, in lectures of philoso-
phers, that it beyng bozne on the
fynger, or necke, maketh straun-
gers sure, & acceptable, to theyr
ghestes. And it prouoketh scape
for the coldnesse of it, & y^e Jacinct
of Saphyre hath properly thys,

¶

Of the vertues

If thou wylt be saued from diuers chaunces and pestilēt bittes.

✱ Take the ston, which is called **Ozithes**, of which there be. iij. kin-
des, one blacke, an other grene &
the thyrde, of the which one parte
is roughe, and the other playne,
and the colour of it is lyke the co-
lour of plate of yron, but the gren
hath whyte spottes. Thys stone
borne, preserveth frome Duerse
chaunces, and perilles of death.

If thou wylt make peace.

✱ Take the ston, which is called
a **Saphire**, which commeth from
the **Easte** into **Inde**, and it that is
of yelowē colour is best, whyche
is not verye bryghte, it maketh
peace and con corde, it maketh the
mynde pure and deuoute toward
God, it strengtheneth the mynde

of stones.

in good thynges, & maketh a mā
to cole from inward heate.

If thou wilt cure a byrgyn.

✥ Take the stone, whiche is cal-
led Saunus, frō the Ile Sauna
It doth make firme oz cōsolidate
the mynd of the bearer of it. And
beynge bounde to the hande of a
woman, traуayling with chydel
it letteth the byrth, and kepeth it
in bealpe. Therefore it is forbid-
den in suche a busynes, that this
stone touche a woman.

Thou shalt fynde many other
lyke thynges: in the boke of Hi-
nes, of Baron and Cuar.

✥ The manner of doyng these
thynges, consisteth in this, that
the bearer for a good effecte, be clean
from all pollution, oz despylunge
of the bodye.

Explicit.

Of the vertues
✱ Explicit.

I Sidorus semeth to saye, &
Licania bath in the heade a
stone of most noble vertue, and is
of whyte colour, which brayed, ge
uen to them that haue the stran
gulation, to drinke, it louseth perfect
ly the vayne, and shortly healeth,
it putteth away the feuer quar
tayne. Also it taketh awaye a
whyte spot or perle in the eye.
Also if a woman with childe, bea
re it on her she shall not loose her
byrth. Also the fleshe of them sod
den and eaten, is good to them &
haue an exulceration, or soze in
luniges, with a consumption of al
the body, and spitting of bloude.
Also the poulder of the beastes,
with the rinde, or barke of trees
with

Of beastes:

with some greynes of pepper, is profitable against the Emerodes and growinge out of flesh aboute the buttockes. Lyke wyse they beyngc tame, brayed with ryndes or barkes of trees, breake rype impostumes.

¶ The thyrde booke of Albertus Magnus, of the vertues of certayne beastes.

FOR asmuche as it hath been spoken in the booke befoze of certayne effectes, caused be the vertue of certayne Stones, and of theyr maruelous vertue or operation: now we wyll speake in this Chapter of certayne effectes, caused of certayne beastes.

Of the vertues An Eagle

Aquila	An Eagle
Castor	A wycke otter
Bubo	A gote bucke
Hircus	A ramell
Camelus	An hare
Lepus	
Erpetiolus	
Leo	A lyon
Foca	A purpays
Anguilla	An eele
Mustela	A weasel (plouce
Vipera	A lapwng, oz blak
Pellicanus	A pellicane
Corvus	A crowe
Philus	A kyt oz gleyde
Turtur	A turtell
Calpa	A molle (owfel
Merula	A blackmacker oz

**Aquila, the Eagle is abyde
known ynough of men of Chal-
dea, it is called Nozar, and of the
Grekes**

of beastes.

Grekes **Rimbitus**. **Sato** a **Quar**
saye, that it harbe a meruaylous
nature or vertue. for if the brain
of it be turned into poulder, ad be
myxed with the iuyce of the hem-
locke, they that eat of it, shall take
them selves by the heare, and they
shall not leaue the holde, so longe
as they be ate, that they haue re-
ceyued. The cause of thys effecte
is, for that y^e braine is verpe cold
in so muche that it engendzeth a
fantasticall vertue, whettinge the
powers by smoke.

✱ **C**asso is a beaste y^e is knownen
well ynoughe, it is called **Rapa**,
of the **Chaldeis**, and of the **Gre-**
kes **Oygalo**. **Baron** sayeth of
this, If the fesse of it be bozne of
any man, he shall neuer be vex-
ed, but he shall desyre alwayes

Of the vertues
to go forth. Also he that beareth
the teete of it, shall al wayes over-
come, and shall be feared of hys
enemyes. And he sayde that hys
ryght eye, whappad in a wolues
fynne, maketh a man pleasaunt,
acceptable and gentle. And yf
meat be made of the aforesayde
thinges, or powder geuen to any
man in meat, the geuer shall be
greatly loued of hym that recey-
ueth it. Thys last was proued in
oure tyme.

TBubo, a whricke otrole, is abyrd
well ynough knowen, whiche is
called Magis of the Chaldeis, &
Hysopus of the Greekes. There
be meruaylous vertues of thys
otrole, for yf the hart and righte
foote of it, be putte vpon a man
slepyng, he shall say anone to
wharsoeuer thou shalt aske of
hym

Of beastes.

hym. And thys hath ben proued
a late tyme of our brethzen. And
yf any man put thys vnder hys
arme hole, no dogge wyl bark,
at hym, but kepe silence. And yf
these thinges aforesayde, ioyned
together with a winge of it be hā
ged vp to a tree, bydes wyl ga-
ther together to that tree.

✥ Hircus, & Gote bucke is a beast
well ynough knowne, it is called
of the Chaldeis Erbichi, of y gre-
kes Massai. If the bloud of it be
taken warme with vineger, and
the iuyce of fenyll, & sodden toge-
ther with a glasse, it maketh the
glasse safte as dowe, & it maye be
caste agaynst a walle, and not be
broken. And yf the aforesayd con-
fection be put in a vessel, and the
face of any man be anointed with
it, meruailous & horrible thinges

Of the vertues

shall appere, and it shall seme to hym that he must dye. And yf the aforesayde thyng be put in yf syze, and there be there any man that hath the fallinge specknes, by puttinge to the lode stone, he fallerh anone to the grounne as dead, and yf the water of Celes bee geuen to hym to drynke, he shall be cured anone.

A Camelus, the Camel is a beaſt known well ynough. It is called of the Chaldeis Ciboi, of the Grekes Iphim. If the bloude of it be put into the skynne of y beaſt called Scellio, & then set on any mans head, which is lyke a lissard, hauing on his backe spottes lyke stettes, it shall seme that he is a gyant, & th at hys head is in heauen. And it ys sayd in the booke of Alchorath, of Mercurp, And yf
a lan

Of beastes:

a lantern anointed with þe bloud
of it, be lyghtenned, it shall seme
that all man standynge aboute
haue Camelles headdes, so that
there be no outward light of an
other candell.

¶ Lepus, the hare is a beast wel
ynough known, of the Chaldeis
it is called Veterellū, and of the
Grekes Onollosa, the vertue of
it is bewed to be merualous, for
Euar and Aaron sayd that þe fete
of it toynd with a stone or with
the head of a blacke pwsell, mo-
ueth a man to hardines, so that
he feare not death.

And if it be bounden to hye lefte
arme, he may go whether he wyl
and he shall retorne saufe with-
oute peryll. And yf it be ge-
uen to a dogge to eate, witht he
hart of a wdsell, fro thens. forth

C. liii.

he

Of the vertues

he shall not crye oute, althoughe
he shoulde be kylled.

✱ **E**xperiolus is a beaste well y-
nough knowne, yf the clowe of it
be burned & consolidated, & be gy-
uen in meat to any boyle, he wyll
not eat for y^e space of thze dayes.
And yf the aforesayde thynge be
put with a littell Turpentyne it
shalbe cleare, & secondly it shalbe
mayde as a cloude & bloud, and if
it be casten a litle in water, an hor-
rible thunder shalbe made.

Leo, a Lyon is a beaste well y-
nough knowne, of the Chaldeis
called Balamus, of the Greckis
Beruth. If thonges of lether be
made of the skynne of hym, and a
man gyrdyd with theym, he shall
not feare his enemyes. And yf
any man wyll eat of the fleshe of
hym, & wyll drynke of hyg water
for

Of beastes

for thzee dayes, he shall be cured
from the feuer quartaine: And yf
any parte of his eyes be putte vn-
der a mang arme hole & bozne, all
beastes shall see a way, bowynge
downe their head vnto theyr low
belyes.

✱ Foca, purpays is a fysh wel y-
nough knowen, of the Chaldeis
it is called Daulaubur, of the gre-
ciāg Laboz, this fysh is of diuers
nature. If the tung of it be taken,
and be put with a litle of the hart
of it in water, for a suerty fyshes
wyl gather there to gether. And
yf thou wylte beare it vnder thy
arme hole, no man shall be able to
haue victozye againste thee, thou
shalt haue a gentle and pleasant
iudge.

¶ Auguilla, an Ele, it is a fysh
sufficiently knowē. The vertues

E. v.

of

Of the vertues
of it are metuaylous, as Cuar is
Baronsape, for if it dye for fault
of water, the harte remapnyng,
hole, and strong byneger to take
and it be myxed to the bloude of
the fowle, called in Latine Vuls-
tur, which some call in English a
Grype, and some a rauyn, and be
put vnder dūge in any place, the
Wall all how many soeuer they
be, recouer their lyfe, as they had
before. And if the woyme of thys
eele be drawen out, and put in þe
aforesayd confection. the space of
one moneth, the woyme shalbe
chaunged into a very blacke eele
of whiche, if any man shall eate,
he shall dye.

¶ Scylla, the W-sell is a beaſt
ſufficiently known. If the harte
of thys beaſt be eatē yet quaking
it maketh a man to know thyn-
gys

of beastes.

ges to come, and yf any dogge ea-
te of the harte wyth the eyes and
tunge of it, he shall soone lose bys
voyce.

* Vipera, & Lapwynke or blacke
plover, is a byrd sufficiently kno-
wen, of the Chaldeis it is called
Boridicta, of the Grekes Alon, &
eyes of it borne, make a ma' grouse
or great. And yf the eyes of it be
borne before a mans brasse, al his
enemyes shall be pacified. And yf
thou shalt haue the beade of it in
thy purse, thou canst not be decy-
ued of any merchaunt. This
hath ben proued this daye of our
brethren.

* Pellicanus, the Pellicane is
a byrd sufficiently known, it is
called of the Chaldeis Woltri, and
of the Grekes Aphalar. The ver-
tue of it is meruaylous.

ponge

Of the vertues

ponge byrdes be killed and their
hartes not be broken, & yf a parce
of her bloude be taken and be put
warme in the mouth of the ponge
byrdes, they wil receyue soone a
gayne lyfe as before. If it be han-
ged by to the necke of any byrde,
it shall live alwayes, vntyll it fal
dead. And the right fore of it bin-
der an hote thyng, after thys mo-
nethes shall be engendred quicke,
and shall moue it selfe of the hu-
mour and heat, which the byrde
hath. And Hermes in the booke of
Aschmoth, and Plinius doth wit-
nesse thys.

✧ Coruus, called of some a Rane
and of others a crowe, the vertue
of thys fowle is meruaylous, as
Enar and Aaron reherse. If her
egges be sodden, & be put a gayne
in the nese, the towen goeth sone

to

Of beastes.

to the read sea, in a certayne Ile
where Aldoricus oz Alodius is
buried, and she byngeth a stone
where with she toucheth her eg-
ges, and the egges be sooe rawe
as they were before. It is a mer-
uaylous thyng to styrrer by sod-
den egges. If thys stoone be put
in a ryng, & the leaf of the laurel
tree put vnder it, & a man beyng
bounden in chaynes, oz a doore
shutte, be toucheth therwith, he
that is bounde shall soone be lo-
sed, and the doore shalbe opened.
And yf this stone be put in a mā's
mouth, it geueth too hym vnder-
standing of all byzdes. The stone
is of Inde, because it is foude in
Inde, after certayn wyse men, &
sometyme in the read sea. It is
of diuerse colours, & it maketh a
man to forgete all wrathe, as we
haue

Of the vertues

have sayd about in the same stone
of Solinus, a kyte or gleyde is a
byrde sufficiently known, of the
Chaldeis it is called Byslicus, of
the Grekes Delos. If the heade
of it be taken, and borne before a
mans brest, it geneth to hī loue
and fauoure of al men & women.
If it be hanged to the necke of
an henne, she wyl never cease to
runne, but yll it be putte awaye.
And yf a cockes combe be anoint-
ed with the bloude of it, he wyl
not crowe frome thens forth.

There is a certayne stone founde
in the kners of this byrde, if it be
loked craftily, whiche if it be put
in the meat of two enemyes, they
shal be made frendes, and there
shal be made verie good pece a-
monge them.

Turtur, a Tuttel is a byrd wel
ynough

of beastes.

ynough knowen, it is called **Mur**
lon of the Chaldeis, of the Gree-
kes **Philax**. If y hart of this foule
be bozne in a wolues skynne, he
that beareth it, shall neuer haue
an appetyte to committe lechery
from thenceforth. If the harte of
it be burned, and be put about the
egges of any fowle, there can ne-
uer yonge birdes be engendred of
them from thenceforth. And if y
feete of thys fowle be hanged to
a tree, it shal not beare fruite fro
thenceforth. And yf an hearpe
place, and an hourse bee anoynted
wyth the bloudde of it, and wyth
water wherin that a Mole was
soddren, the blakke heares wyll
fall of.

Calpa, a Mole is a beast well
ynough knowen. The vertue of
thys beaste is mercuriours, as it
is

Of the vertues

is rehearsed of Philosophers. If the soke of it be wadded in þe leaf of a Laurel tree, and be put in the mouth of an horse, he will flee for feare. And if it be put in the nese of any fowle, there shall neuer come forth pong byrdes of these egges. And if thou wilt drye a wat molles, put it in a pot, and quicke bymstone kyndled, all the other molles shall come together there. And the water of that decoction maketh a blacke horse whyte.

¶ Merula, a blacke macke oz owl, is a fowle well ynough known, and the vertue of it is meruaylous. For if the feathers of the righte wyng of it be hanged vp in the myddes of an house, with a readleafe, which was neuer occupied, no man shall be able to slepe in that house, vntyll it be put

of beastes.

put away. And yf the harte of it
be put vnder the heade of a man
sleepyng, & he be inquired, he will
saye al that he hath done with an
hye voyce.

The maner of doynge all these
beforesayd thyngs, that the effect
may be good & profitable is that
it be doone vnder a favourable
planet, as Jupiter and Mars, &
this is in their dayes and houres.
If any mā therfore will do these
thynges truly, withoute doubt
he shall fynde truth, & very great
effect or vertue, in the beforesayd
thynges as I haue proued, & sene
oftentymes together with oure
brethren in oure tyme. Therfore
let hym consider here, which shall
fynde plentye of the beforesayde
thynges, that he possesseth a lord-
ship and vertues. For if they be
f. i. done

Of the vertues

done in their contraries, as a good effect in a malicious signe, hys vertue and effecte shoulde be letted for his contrarie, & so good and true thinges shoulde be dispised. We see very many to be deceived, in sure & true thinges, which if they hadde knownen, and kepte the qualittes of signes, or tymes they shoulde have obteyned theyr wylle and effecte, in the aforesaide thinges.

Isidorus semeth to saye, that yf ashes of a greate frogge, bozne at a womans gyddle, restrayneth greatly the commynge of a womans naturall purgation.

And in a probation, yf it be bounden too an Hennes necke, there shall come forth no bloude of her, or of an other beast.

Also if it be tempered with wa

of beastes.

ter, & the heade of an other place
be anoynted with it, beate will no
more growe there.

✿ If anye man beate a dogges
harte on his left syde, all the dog-
ges shall holde their peace, and not
barke at hym.

¶ If any man wyll bynde þe right
eye of an Wolfe on his right sleue,
neither men nor Dogges maye
hurte hym.

✿ Here are ended some secretes
of Albartus Magnus of Colone
vpon Natures, virtues, and effec-
tes of certayne Herbes, Stones,
and Beastes. And here folo-

weth in what houre euery
planet hath his
dominion.

¶ .iiij.

and

Of the bectues

And that al things whiche
hath ben sayd befoze, and
also shalbe sayd after, may be ap-
plyed moze easely, to the effectes
of theyr desyre, whiche have not
conning of the bectues. f yzt thou
shalt note, that an houre is taken
two wayes, that is equall & une-
quall. The equall houre is the
houre of the diall or clocke, whiche
is alwayes equall. The unequall
houre is considered, after that the
dayes be langer or shorter. f or þ
Astrologiens consider alwayes þ
tyme, in the whiche the sunne
standeth vpon his halfe sphere.
and they cal it the day or the bow
of the daye, and by the contrarye
the nyght. They diuided that tyme
whiche they cal the day, in xii
equall partes, whiche be the hou-
res of the same day, & whatsoeuer
is

of beastes.

As sayde of the Day, thou must vnderstande contrariwise of y^e night And that thou mayst vnderstande moze clerely, let vs put the case, the Sunne cometh oute from his halfe sphere, at. viii. of the dyall. We haue vnto the goynge downe of the Sunne. xviij. houres of the dyall, which we maye multiplie by. ix. as there be. ix. minutes of euery houre of the dyal, & we shal haue nyne hundredeth, & thye scoze minutes, which we maye deuyde by. xii. as there be. xii. houres of the Daye, applying to euery houre bys porcion, & we haue. lxxx. minutes in an houre. Therfoze euery houre of a Daye shal haue. lxxx minutes, which shal conteyne. i. houre & one thirde of an houre of the dyall. And in all that tyme y^e Dominion of the Planete of that

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J.iii. houre

Of the vertues

houre shalbe considered, as the table beneth written shall shew.
Every houre of bys nyght shall not haue but .xl. minutes, whiche thou shalt understande lyke wyse of others, according to the rising of the Sunne vpon the grounde, because that houre which is in þe myddes betwene nyght and day, which is called the dawninge of þe daye is not called the daye, but þe daye is properlye understande, when the Sunne may be sene.

¶ Therefore thou wyllynge too consider the Domynion of euerye Planete, for in every houre, every Planete hath bys Domynion, thou shalt consider the houres them selves, after the wyse aboue written, and so thou maye come to the ende of thy purpose. Also

the

of beastes.

the begynninge of the daye is con-
sidered from one of the clocke of
the daye, goyng befoze after noon.
So let the Soudaye be diuy-
ded into two equall partes, and
it is of. xii. houres, Diuide it into
two, then the halfe daye shalbe.
xviii. and the fyrste our folowing
shalbe the begynnyng of Mon-
daye.

¶ Wherfoze, thou shalte consider
that Soudaye hath his signe vn-
der the Sunne.

Mondaye hath his signe vnder
the moone.

Tuesdaye hath his signe vnder
mars.

wednesday hath his signe vnder
mercurius.

Thursdaye hath his sygne vnder
Iupiter.

Friday hath his sygne vnder ve-
nus

f.iii.

nu3

Of the vertues

Saturday hath his sygne vnder
Saturnus.

It is too be noted that euery
true acte muste be done vnder his
planete. And it is better, yf it be
done in the proper daye of the pla
nete, and in his owne proper hous
as for an example,

Vnder Saturnus, lyfe, buylding
doctrin, mutation.

Vnder Jupiter, honour, thing de
sired, riches, apparrell.

Vnder Mars, warre, pryson, ma
trimony, enemy.

Vnder the Sunne, hope, lucte for
tune, herze.

Vnder Venus, frende oz felowe
shipp, may, louet, straunger.

Vnder Mercury, losse, det, feare.

Vnder the Moone, polayse, dream
marchaund yse, thefte.

Of

of beastes.

Of the houres of the dayes
and nyghtes.

And fyrst of the houres of Sū.
daye, in hys fyrst hour, the Sūne
in the seconde Venus, in the thyrde
Mercurius, in the fourth y^e Mo-
ne, in the fyfte Saturnus, in the
vi. Jupiter, in the. vii. Mars, in the
viii. the Sunne, in the. ix. Venus
in the. x. Mercurius, in the. xi.
the Moone, in the. xii. Satur-
nus.

But in the fyrste houre of the
nyghte Jupiter, in the seconde
Mars, in the thyrde the Sunne,
in the fourth Venus, in the fyfte
Mercurius, in the. vi. the Moone
in the. vii. Saturnus, in the. viii.
Jupiter, in the. ix. Mars, in the
x. the Sunne, in the. xi. Venus,
in the. xii. Mercurius.

In the firste houre of Monday
the

Of the vertues
the moone, in the seconde Saturnus, in the thyrde Jupiter, in the fourth Mars: in the fyft p Sunne in the. vi. Venus: in the. vii. mercurius, in the. viii. the moone, in the. ix. Saturnus, in the. x. Jupiter, in the. xi. mars, in the. xii. the Sunne.

¶ But in the fyrste houre of monedays night Venus, in the second mercurius, the thirde the moone in the fourthe Saturnus, in the fyfte Jupiter, in the. vi. Mars, in the. vii. the Sunne: in the. viii. Venus: in the. ix. Mercurius, in the x. the Moone: in the. xi. Saturnus: in the. xii. Jupiter.

¶ In the fyrste houre of Tuseday Mars in the seconde the Sunne in the thyrde Venus, in the. iiit. Mercurius, in the fyft the moone in the. vi. Saturnus, in the. vii. Jupiter,

of beastes.

Jupiter: in the .viii. Mars: in the
ix. the Sunne in the .x. Venus: in
the .xi. Mercurius: in the .xii. the
Moone.

But of Tuesdages nyghte
in the fyrste houre Saturnus,
in the seconde Jupiter, in the .iii.
Mars, in the .iiii. the Sunne, in
the fyfte Venus: in the .vi. Mer-
curius, in the seuenthe the Moone
in the .viii. Saturnus, in the .ix.
Jupiter: in the tenth Mars, in
the .xi. the Sunne, in the .xii. Ve-
nus.

Of the wednesday, in his fyrst
houre Mercurius, in the seconde
the Moone, in the thyrde Satur-
nus, in the fourth Jupiter, in the
fift Mars, in the sixte the Sunne
in the seuenthe Venus, in the ey-
ghte Mercurius, in the nynthe
the Moone: in the .x. Saturnus,
in

Of the vertues

in the. xi. Jupiter, in p. xii. Mars.
But on Wednesday at nyght,
in the fyrste houre the Sunne, in
the seconde Venus, in the. iii. mer-
curius, in the. iiii. the Moone, in
the. v. Saturnus, in the. vi. Jupi-
ter, in the. vii. Mars, in the. viii.
the Moone, in the. ix. Venus, in
the. x. Mercurius: in the. xi. the
Moone, in the. xii. Saturnus.

On Thursday in the fyrst houre
Jupiter: in the second Mars, in p
iii. the Sunne, in the. iiii. Venus
in the. v. Mercurius, in the. vi. the
Moone, in the. vii. Saturnus, in
the. viii. Jupiter, in the. ix. mars,
in the. x. the Sunne, in the. xi. Ve-
nus, in the. xii. mercurius.

But on Thursday nyght in the
fyrst houre the moone, in the secd
Saturnus, in the. iii. Jupiter: in
the. iiii. mars: in the. v. the Sun:

in

of beastes.

In the. vi. Venus: in the. vii. Mer-
curius: in the. viii. the Moone: in
the. ix. Saturnus: in the. x. Jupte-
ter: in the. xi. Mars: in the. xii. the
Sunne.

¶ On Fryday at one of the clock
Venus: at. ii. Mercurius: at. iiii. p
Moone: at. iiii. Saturnus: at. v.
Jupiter: at. vi. Mars. at. vii. the
Sunne: at. viii. Venus: at. ix. mer-
curius: at. x. the Moone: at. xi. Sa-
turnus: at. xii. Jupiter.

✱ But on Fryndres nyght at one
of the clocke Mars: at. ii. p Sunne
at. iiii. Venus: at. iiii. mercurius,
at. v. the Moone: at. vi. Satur-
nus: at. vii. Jupiter: at. viii. mars
at. ix. the Sunne: at. x. Venus:
at. xi. Mercurius: at. twelke the
Moone.

¶ On Saterday at one of p clock
Saturnus: at. ii. Jupiter: at. iiii.
mars

of the woꝛlde.

Mars: at. iiii. the Sunne, at. v.
Venus: at. vi. Mercurius: at. vii.
the Moone: at. viii. Saturnus,
at. ix. Jupiter: at. x. Mars, at. xi.
the Sunne: at. xii. Venus.

¶ But on the Saturdayes night
at one of the clocke mercurius, at
ii. the moone, at thye Saturnus
at. iiii. Jupiter, at. v. mars, at. vi.
the Sunne, at. vii. Venus, at. viii.
mercurius, at. ix. the moone, at. x.
Saturnus, at. xi. Jupiter, at. xii.
mars.

¶ And not that Jupiter and Ve-
nus be good, Saturnus & Mars,
euell, but the Sunne and
the Moone in a meane,
and mercurius is
good with good
and euell &
euell.

()

Of the metuels
¶ Here beginneth the boke of the
metuayles of the world, set forth
by Albertus Magnus.



After it was known
of Philosophers, &
all kindes of thinges
moue and inclyne to
them selfe, because an
actiue and rationable vertue is in
them, which they guyde, and mo-
ue aswell to them selves as to o-
thers, as fyre moueth to fyre, and
water to water.

¶ Also Auicenna sayde, when a
thyng standeth longe in salte, it is
salte, and if any thyng stand in a
synkyng place, it is made syn-
kyng. And yf anye thyng stan-
deth with a bold man, it is made
bolde, yf it stande with a fearefull
man, it is made fearefull.

And

of the worlde.

And if a beast companieth wth men
it is made tractable & famylar.
And generally, it is betified of
them by reasons, and diuerse expe
rience, that every nature moueth
to hy^s kynde, and ther^e hereleng
is known in the firste qualitties,
and lyke wyse in the seconde and y^e
same chaunceth in the thirde. And
there is nothyng in all dispositi
ons, which moueth to it selfe, ac
cording to his whole power. And
this was the rote, and the second
begynning of the wo^rkes of secre
tes, and tourne thou not away
the eyes of thy mynde.

¶ After that this was grafted in
the myndes of the Philosophers
and they founde the disposition
of naturall thynges. For they
knew surely that great colde is
grafted in some, in some greate
boldenes

Of the meruels

boldnes, in some great wozathe,
in some greate feare, in some bar-
raynes, in engendzed, in some fer-
mentnes of loue is engendzed, in
some is some other vertue engen-
dzed, eyther after the whole kind
as boldnes and victoꝝ is natu-
rall to a Lyon, or Secundum in-
diuiduum, as boldnes is in a har-
lotte, not by mans hande, but per
indiuuum, there came of thys,
great meruayles and secretes able
to be wꝝought. And they that vn-
derstode not the meruailousnes, &
howe that myght be, dyd dyspyse
& cast away al thinges, in which
p labour & wit of philosophers
was, whose intent & labour was
their owne prayse in theyꝝ poste-
ritie, that they myghte by theyꝝ
wꝝytinge, make thynges called
falle, in great estimation.

of the woꝛlde.

¶ It is not secreete and hide to the people, that euery lyke helpeth & strengtheth hys lyke, and loueth, moueth and embraceth it. And Philicions haue nowe sayd, and verified that, for there parte, and haue sayd that the lyuer helpeth to the L yuer, and euery member helpeth hys lyke. And the touners of one mettrall into another called Alehymistes knowe that by manifest truthe, howe like nature secretly entteth, and reioyceeth of hys lyke. And euery science hath nowe verified that in hys lyke. And note than this diligently, for great meruallous woꝛkes shal be sene vpon thys.

✧ Now it is verified and put in all mens myndes, that euery naturall kynde, and that euery particular or generall nature, hath naturall

Of the metuels

natutall amitye and enemie to
some other. And every kinde hath
some horrible enemy, and destroy
enge thyng to be feared, like wise
some thinge rejoycing, exceeding
lye, makinge glad, and agreeing
be nature. As the wyte dothe fea-
re the Wolfe, and it knoweth not
onely him alive, but also dead, not
onely by sight, but also by taste, &
the hare feareth the doge and the
mouse the catte, and al foure foo-
ted beastes feare the Lyon, and
all flyeing byrdes flye the Eagle
and all beastes feare man, & this
is graffed to evert one by nature.
And some haue thys Secundum
totam speciem, and at all tymes,
but some onely, Secundum indi-
viduum, and at a certayne tyme.

And it is the certifyenge of all

Of the metuels

210 of the worlde.

Philosophers, that they whiche
hate other in theyr life, hate their
parces and altogether after they
dye. For a saynne of a shepe is con
sumed of the saynne of the wolfe
And a tymbzell, tabout oz drum
made, made of skynne of a Wolfe
cansteth whiche is made of a she
pes saynne, not to be hearde, & so
is it in al others. And note thou
this for a great secret. And
And it is manifeste to all men,
that a man is the ende of natural
thyngs, & that all natural thyngs
are by hym, & he overcometh all
thynges. And naturall thynges
haue naturall obedience graffed
in them to man; and that man is
full of all meruaylousnes, so that
in hym are all condicions, that is
in temperance in heat & colde,
temperate in every thyng that it
will

Of the meruels

Wyll, and in hym be the vertues
of all thyng, and all secretes arys
worketh in mans body, it selfe, &
every meruapulous thyng cometh
fzrthe of hym, but a man hath
not all these thynges at one time
but in diuers tymes, and in Dy
uersis individuis, and in hym is
founded the effecte of all thynges.

Thou shalt note how much reason
may se & comprehend, & how
much thou may proue by the ex
perience, and soo vnderstand that
which is agaynst man, ~~and so~~

There is no man but doth knowe
that every thyng is ful of meruei
lous operations, and thou know
west not whyche is greatest ope
ration, tyll thou haste proued it.

But every man dispiseth y^e thyng
whereof he knoweth nothyng,
and that hath done no pleasure to

G.iii.

him

Of the meruels

Item. And every thyng hath of
hote and colde, that is proper too-
him, and fyre is not moze merua-
lous than water, but they are dy-
vers and after an other maner,
and pether is not mozt merua-
lous than Benbane, but after an
other fashyon. And he that bele-
ueth that meruaylousnes of thyn-
ges cometh from hot & cold, can
not but saye that there is a thing
to be meruayled in every thyng,
sepyng that every thyng hath of
heate and colde that is conveniēt
to it. And he that belueth that
meruelousnes of thynges bee in
sterres, (of whiche all thynges
take there meruaylous and hyde
properties, may know that every
thyng hath the hys proper fygure
celestiall agreynge to them, of
whiche also cometh meruaylous-
nes

of the worlde.

nes in working. For every thing
which beynneth, beynneth un-
der a determinate ascendent & ce-
lestiall influence, and getteth a
proper effecte, or vertue of suffi-
cyng, or working a meruaylous
thyng. And he that beleueth
the meruaylousnes of thynges com-
meth by anytpe, and Euenptie,
as byeng and sellynge can not be
denyed so for to come: & thus by
uersall euerye thyng is full of
meruayllous thynges, after euery
waye of serchyng the natures
of them. And after that the Phy-
losophers knewe this, they begā
thproue and saye what is in thin-
ges.

¶ Plato sayth in Libro secundū
that he that is not a experte in
Logike, of whiche the vnderstan-
dyng is made ready, lyfced

G. llii.

vp,

of the world.

Spynble or lyght and speede: he that is cunnynge in natutall science, in which are Declared meruaylous thynges, bothe hoothe & colde and in whiche the proper- ties of euery thyng in it selfe be shewed. And whiche is not cun- nyng in the science of Astrology and in the sightes and fygures of sterres of which euery on of them which be hyght, hath a vertue & propertye, can not vnderstande nor verifye all thynges, whych the Philosopher haue wrytten, nor can certefye all thynges, whych shall appeare to mannes senses, and he shall go with heuynelle of mynde, for in those things is meruaylousnes of all thynges, which are sene.

A pure Astrologien beleueth that all maruailousnes of things
and

Of the meruels
and that the roote of experience,
and of all thynges, whiche be ap-
parant whan they bee put toge-
ther, ware from a celestial figure
whiche euery thyng getteth in þ
houre of hys kyllynge oz genera-
tion. And he hath verified it in
euery thynge that he hath proued
he fyndeth that the concourse of
thynges, is according to þ course
of the sterres. And victory, ioye &
heuynes, dependeth thereof, & is
iudgeth by it. And therfore he cō-
maunded all thynges to be done
in certayn dayes, in certayn hou-
res, in certayne coniunctions, and
seperations, in certayne ascenti-
ons, and theyr witte coulde not
attayne to all the knowledge of
Phylosophers.

A great part of Phylosophers
and Whispytions, haue beleued

E. v.

that

Of the meruels
that all that meruaylousnes of ex-
perience & meruayls, came frome
naturall thinges, whan they bee
brought to lyght, by hote & colde
drye and moyste, and they shewd
these four qualities, and put them
to be the rotes of all maruaylous
thynges, and the mixtion of them
is required to euery meruaylous
thyng, they verified that in their
wozkes. And whan they founde
manye experiences of Philoso-
phers, they myghte not verifie
those thynges by hote and colde
but rather by thys contrary. It
chaunceth them to meruayll con-
tinually, & to be sorow & to denye y
ostentimys, although they se it.

¶ Therfore Plato sayde for a
good cause, that he whyche is
not very conynge in Logike, &
wyse in the vertues of naturall
thynges,

of the worlde.

thynges, lyke wyse the aspectes
of the sterres, shall not be the cau-
ses of meruaylous thynges, nor
knowe them, nor partecipe of y
treasure of Philosophyers.

¶ Therefore I knowe that euery
thyng hath that whiche is bys
owne of heat and colde, of whiche
it maketh an other thyng effec-
tual by accydents, dyrectlye and
indirectly. and it hath all his ver-
tues of the sterres, and the figure
of his generation, which it wor-
keth in mortalitie construction,
and greynge with other.

And not withstanding euery thig
hath his owne natural vertues.
by whiche euery thyng is a be-
ginninge of a meruaylous effecte
Therefore seinge that euery na-
ture moueth to his owne lyke,

it

of the worlde.

It maye be imagined of the mer-
uaylonnes of effectes, to worke
euery thyng that I wilte, & thou
shalt verifie it to al things, which
thou shalt heare, both of Physike
and all other naturall Sciences,
after a dyuerse waye of thy thou-
ght and witte. And I shall shewe
the manifestly, that I maye help
thy selfe, & prepare the to receiue
those thynges, which I wyll tel to
the gathered & collected of Philo-
sophers and diuers aunciente au-
thors. Therfore haue thou this
thyng in thy mynde, that an hote
thyng, as much as it is by it self
helpeth in colde passions, and it
is an experience in the, & agreeth
not to hote thynges. but by accy-
dents or indirectly, that whiche
is by accident, maye deceiue thee
in the fyrst qualittes, for ostenty-
mes

Of the meruels
meas a hote thyng bealeth boote
spakenesses, that is by accidente
or indirectly.

✱ Therefore, if thou wilt haue ex
perience. First it be cometh thee
to know of things, whether they
be hote or colde, & note all that.
And after thou knowest that, note
what is the disposition & natural
properties of it, whether is it bol
denes or fearfulness, or honesty,
or barraynes, for of what nature
euery thyng hath, he is lyke to
fuche in these thynges, in whiche
he is associate. As the Lyon is a
beaste vnfeareful, & hath a natural
boldenesse, chye in his forehed
and harte. And therefore he that
taketh in his felowshyp the eie or
hearte of a Lyon, or the skynne
whiche is betwene hys two eyes
goeth bolde and not fearfull, and
bringeth

of the world.

byngeth fearfullnes too all beas-
tes. And generally there is in a
Lyon vertue to geue boldenes and
magnanimitie. A yke wyse in a
herlot boldenes is extremite.
And therfore Philosphers say.
yf any man put on a common hat-
lottes smocke, or loke in the gla-
sse or haue it with hym, in which
he beholdeth her selfe, he goeth
bolde and vnfearefull. A yke wyse
there is greate boldenesse in a co-
cke, in so muche that Philosopher-
s saye, that the Lyon is astonied
whan he seeth hym. And therfore
they saye, if any man beare any
thyng of hys, he goeth boldly.

And generally every Beaste,
whiche hath boldenesse extreny-
nate by Nature or chaunce, St-
er eo constructetur huiusmodi, it
groweth to it boldenes. A yke wyse

Of the metuels

yf it be a barrayne beaste, by nature or by some accident folowed to it, that it moueth some to barraynes. And therfore Philosophers haue written, that **S**hule for asmuche as he is vtterly barrayne of hys propectye, and whosoeuer it be, maketh men and women barrayne, whan some parte of hym is sociate to women. And I pke wife doth he that was born afore the naturall tyme, & a gelded man, because barraynes is grafted in all these, & they are like to a man in this, which doth associate to hym selfe these inwarde thynges. I pke wyse they whiche will moue loue, loke what beast loueth mooste greatlye, and specially in that houre, in whyche it is mooste styred vppe in loue, because there is than greater strength

of the world:

Strength in it in mouing to loue,
they take a parte of the beaste, in
which carnall appetite is stron-
ger, as are the harte, the bones, &
the mother or matrice.

✱ And because the Swallow lo-
ueth greatly, as Philosophers
saith, therefore they chose her gre-
atly to stirre vp loue.

¶ Like wyle the Dove & the Spa-
rowe are holden too bee of thys
kynde, specially whan they are
deelyed in loue, or carnall appeti-
te, for than they prouoke & bring
in loue without resistance.

¶ Like wyle whā they wil make
a man to be a bablar, or of muche
speache, they put nyght to hym a
parte of a dogges tunge or harte
but when they wyl make a man
eloquent or delitable, they asso-
ciate to hym a flyghtingale: & to
sprake

Of the meruels

speake vniuersallye, whatsoeuer
vertue oz natural pproperty, they
see in any naturall thyng as ther
an excelle, they thoughte to make
lyke to moue oz inclyne any thig
dysposed to that same : for they
know surely that it myght moze
helpe than hurt, in so much as it
hath grasse in it, of theyr nature
And all vertue moueth to suche
as it is, accoꝝdinge to the power
of it. And so must thou vnderstaꝝd
it to be in meruaylous thynges,
of whych thou shalt heare. And
this is sayde too introduce thy
mynde.

✽ The aucthoꝝ Libꝝi tegimentis
sayth that there be certayne thynges
manifest to þe senses in which
we know no reason. And certayne
be manifest by reason, in whiche
we perceyue Nullum sensum nec

¶ i.

sensa

of the world.

sensationem. And in the first kinde of thynges we must beleue no man, but experince and reason is to be proued by experience not to be denyed. And in the seconde kinde of thynges felynge is not to be loked for, bycause it maye not be felt. Therfore certayne thynges must be beleued by only experience, without reason, for they be hid from men.

¶ Certayne are to be beleued by onely reason, bycause they lacke senses, for althoughe we knowe not a manifest reason wheretoze the lode stone draweth to it yron not withstanding experience doeth manifeste it soo, that no man may denye it. And lyke as this is meruaylous, whyche onely experience doth certify, so shuld a man suppose in other thynges. And he shulde

Of the meruels

Shulde not deny any meruaylous
thyng although he hath no rea-
son, but he ought to proue by expe-
rience, for y^e cause of meruaylous
thynges are h^{id}de, and of so dy-
uerse causes goynge before, that
mans vnderstandynge after Pla-
to, maye not apprehende them.

Therfore the lode stone draweth
yron to hit, and a certayne other
stone draweth glaife. So meruay-
lous thynges are declared of phy-
losophers to be in thynges by ex-
perience, whyche no man ought
to deny. And that is not pro-
ued after the fashon of Philoso-
phers which founde that, for the
philosophers say the, that the pal-
me is a tree, and it hath the male
and the female, therfore when
the female is nyghe the male,
thou seest that the female, bowe

H. H.

Downe

of the worlde.

borne to the male, and the leafe & braunches of it are made so softe, and bowe downe to the male.

¶ Therefore when they see that, they bynde ropes fro the male to the female. *Reddit ergo erecta, super se ipsam quasi adcepta sit Vasculo per continuationem fumis Virtutem masculi.* Notwithstandynge many of the auncient authors, hath shewed meruaylous thynges, receyued now of the common people, and takē for a truth. Therefore I will shewe to the certayne thynges, that thou mayst stablye thy mynde vpon then, & to knowe it for a certayne trueth which reason cannot stablish by felyng, because the foresayd helpe in them. And therefore it is, that the sonne of Sallas sayde in the booke of the beastes. If a woman
great

Of the mercuris

great with chylde, put on the apparell of a man, and a man put it on after, before he washe it. if he haue the feuer quartayne, it will departe from hym.

¶ And it is sayde in the booke of beastes, that the Libarde fleeth & prypup membez of a man, and in an other place it is sayde si Caronem, if an olde man be buried in a doue or Culuer house, or be put where doues or culuers inhabite or reste, there they are multiplied vntyll it be full of them.

¶ And in the boke De cirisca of Galene, it is sayde that the Serpent which is called Regulus in Latin, a Tokatrice in Englyshe, is some what white, vpon whose head there be thre hayres, & whā any mā seeth them he dieth sore.

And whan any man or any other

H.iii.

lyuynge

of the worlde

lyuing thyng heareth his whiste
lynge, he dyeth. And euery beaste
that eateth of it beinge deade, dy-
eth also. And aristotel sayd, whe-
re there is sommer. vi. Monethes
and lyke wise winter. There is a
floude in the whiche Adders are
founde, whose proptye is, that
they neuer se them selues but thei
dye, but whan they be dead, they
hurt not. And aristotele put craf-
tely in the mynde of Alexander,
that he should take a great glasse
and walke with it toward them,
and whan they dyd beholde them
selues in the glasse they dyed.

This sayeng of aristotel was not
belened of some men.

Foz Aulcenna sayde agaynst Ari-
stotel, yf any man dyd see it, he dy-
ed, wherefoze there is no truthe
in his speache. And they sayde, yf
anye

Of the meruels

any man wolde take of the mylke of a woman, gyving souke to her owne doughter of two yere olde; and let it be put in a glasse vessel, or hanged vp in a doue or culuer house where they goe in and forth, doues will abyde & be multiplied there, vntyll they bee innumerable, And thei said, whā the mouth of a deade man is put vpon hym whiche complaneth of hys beallie, hys beally is healed.

¶ And Alexander sayd, whā any thing is taken out of the nauill of an infant, which cometh, forth of it be cut, and be put vnder the stone, of a ryng of syluer or gold than the passion or grief of the colike cometh not in any wyse too hym that beareth it.

¶ And Galen saith, whā y leaues
H, i. ii, of

of the worlde.

of Sozell be eaten, they louse the beally. And whan the sede of is is dronken, it louseth the beally. And it is sayde, that the roote of Sozell hanged vppon hym that hath the swine pockes, it helpeth hym.

¶ And Philosophers saye, whan thou wylt that a beast returne to his lodging, anoynt his forehead with Sepe squilla, and it wylle returne.

¶ And Aristotel saide in the booke of the beastes. If any man put wrought wax vpon the hoznes of cowes calfe, it wil go with him whersoever he will wout labour. And if any man anointe the hozne of kye with waxe and Oile or pitche þ payne of their fete goeth a way.

¶ And yf any shall anoynte þ tun
gig

of the meruels
ges of, orē with any talowe, they
neither taste noz eate meate, but
thei shal die for hūger, except it be
wopped away w salte & vyneger.
¶ And if any man anoynte y nei-
ther partes of a cocke with oyle,
he nether wil, noz may treade an
henne.

¶ If thou desire that a cocke cro-
we not, anoynte his head & fore
heade with oyle.

¶ It is said in y boke of Archige-
nis quando cam illa, of y hare is
hanged vpon him that suffereth
the colike, it profitech hym.

¶ And Aristotel sayd y Emerau-
des goeth away frō hym, whiche
sitteth vpon the skynne of a Lyon

¶ And if the Dunge of an hare be
broken vnto poulder and caste
abrode vpon a place of Emotes,
or Wismeres, than the Wismeres

of the worlde.

leane ther place.

Philosophers sayd, if the head
of a goote be hanged vpon hym
which suffreth swyne pockes, he
is healed by it. If thou wyle that
a woman be not viciate nor des-
pise men, take the priue member of
a wolfe, and the heares which do
grow on the chekes or eye bright
of him, and the heares whiche be
vnder his berde, and burne it all,
& geue it to her in a dzycke whe
she knoweth not, and she shall des-
pise no other man. And they
sayd, whan a womā despizeth not
her husbāde, then lette her hous-
bāde take a lytle of the Calowe
of a bucke Gote, meane betwene
lytle and great, and let hym ano-
ynce his pryue member with it,
and do the acte of generacion she
shal loue hym and shal not do the
acte

Of the meruels
acte of generation afterwarde in
anye.

¶ And they sayd that whē þe ſnake
is poyſened, it eateth the herbe
called organye, and is healed, and
therfore ther knowe that the her
be called organye, hath lyen vn
der poyſon. Also it is ſayde when
the weſel is poyſoned of a ſerpent
it eateth rewe, and they knowe
by this, that rewe is contrarye to
the venyme of ſerpentes.

¶ And a Houſe put vnder the
pyckynge of Scorpions, deliuer
eth a man bycauſe he is contra
rye and feareth not hym.

¶ And philoſophers haue inuen
ted, that if anye woman is barrai
ne whan ther is put to her a thig
that maketh a woman barrayne,
that woman is not barrayne, but
fruitfull, and contrariwyſe.

and

of the worlde.

¶ And it is sayde that whan a spo-
ge is caste in wyne mixed wth wa-
ter and after drawen forth and
strayned and wynged, the water
commeth forth of it, and the wine
remayneth, yf it be not mixed, no-
thyng commeth forth.

¶ Taberences sayde, yf a stone be
hanged vppon a sponge, on the
necke of a chylde, whiche cough-
eth with a vehement or great co-
ugh, hys cough is mitigated and
restrained. And whan it is put on
the heade of an Asse, or into hys
foundamente, Scarabeus, that
is a flye with a blacke shell, that
breedeth in cowewardes and is
blacke, called a bitel, cutteth hym
and he turneth, vntyll it be dra-
wen from hym.

¶ It is sayde also, that yf anye
stone be bounden to the taylor of
an

Of the meruels

an asse, he will not bray nor roze:

¶ If the hayres of an asse be taken, whiche are nyghe hys priuy membre, and be geue to any man broke in with any kynde of wyne in a dysyncke, he beginneth anone to fart. Likewyse yf any man taketh the egges of Bylmeres and breaketh them, and casteth them into water, and geue them to any man in a dysyncke, he ceaseth not anone to farte; they do lykewyse with wyne.

¶ And it is sayde, yf thou wylte make a rying of a rodde of a fresh myze tree, and put it on thy ringe fynger, it mittigateth or extyngyseth the impostume vnder the arme holes.

¶ In the booke of Aristotell. it is sayde that the roote of whyte benbane, whan it is hanged vpo
a man

of the world.

a man suffringe the colyke, it is profitable to him. And whan, salte Peter is put in a vessel, and byneger vpon it, it wyl boyl oz serb mightely without fyre.

¶ It is sayde also in the booke of hermes, whan lecke sede is casten vpon vineger, the efgrenes oz so- wzenesse of it goeth a way.

¶ Belbivus sayde, whan thou takest the white of an egge and alume and anoyntest a cloth with it, and washest it of with water of tee sea: beynged dype, it letteth the fyre to burne.

¶ An other sayde, whan redde Arsenicum, and alume ar taken, and broken, and conected, oz made with the iuyce of the Herbe called Houslyke, and the galle of a bull, and a man anoynteth his handes wpth it, and after taketh
hore

Of the meruels
hote iron, it burneth not them,
A yae wise if there be taken) Ex
magne, and alume Jamēt,) and
stronge byneger, and great malo
wes or holy hocke, if þ bzapethē
well together and anoynte thy
handes ther wyth, syze hurteth
not them.

¶ Whan thou wylt that they
which be in a palaice, seme with
out heades, take smert byrmsto
ne, with oyle, and put it in a lam
pe and make lyght with it, and
put it in the middes of men, and
thou shalte see a maruaylous
thyng.

¶ And Belbinus said agayne, he
that shal put an herbe called pur
selan vp on his beude shal not see
dreame, nor vision vtterly.

¶ And Aristotell saith, that Ma
tes whan they smel the smoke of
a lam.

of the world:

a lampe put out, the byrnyng forth
their byrthe, befoze it be perfite,
and lyke wyse thys chaunceth to
certayn women with chylde.

Aristotel sayd, that if any man
causeth by hys witte a Camel to
do the acte of generation wyth
hys owne mother, yf he perceyue
it befoze, he will pursue the man
vntyll he kille hym, and yf he
he cause by hys witte an hourse to
leape hys owne mother, and he
knowe it befoze, he will kyl hym
selfe and hym that prouoked him
to that.

And Philosophers sayth, yf thou
drowne flyes in the water, the se-
me dead, and yf they be buryed in
asches, they ryse vp agayne. And
whan thou drownest aomber, it
dyeth, & let byneger be dropped
downe lyke dewe vppon it, it is
quicke.

Of the mezuelis
quyckened. And whan thou bury-
est the flye called a bytel amonge
toles, it dyeth, if thou burye it in
dunge, it quyckeneth.

¶ And Philosophers sayde that
whan þ feathers of Eagles be put
with the feathers of other fowles
they burne and mortefie them for
as he ouercometh in hys ipse all
birdes, and rule ouer them, so the
feathers of Eagles are deadly to
all feathers.

¶ And Philosophers saye, yf the
layne of a shepe be put in ante pla-
ce with the skynne of Adib, it gna-
weth and consumeth it. And he þ
putteth on him clothe of the wol-
le of a shepe which hath eaten A-
dib, itching ceaseth not from him
yntyll he put it of.

¶ And yf thou parfume an house
oz place with the lunges oz lygh-

of the worlde.

tes of an Asse, thou clengest it frs
euery Serpente and Scorpion.
And of thys Philosopher is knowe
that it is good agaynst popson.
¶ Tabariences sayth: yf the tūg
of the Lapwynge oz blacke plo-
uer be honged vpon a walle Ob-
litionem reddet eum memoze et
alienationes.

¶ And it is sayde in the booke
of Cleopatra. If a woman haue
no delectation with her husbide
take the marrowe of a wolfe, of
hys lefte foote, and beate it, and
she will loue no manne but him.
And it is sayde, whanne the life
hyppie oz haunce of a male Ostrys
she is taken and boyled, oz seethed
with Oyle, and after the begyn-
nyng oz grounde of harysare is
mynned wyth it, the grow neuer
agayne.

Architas,

Of the meruels

¶ Aechilas sayde, of the hart of a serpent be taken, whan he lyueth and be hanged vpon a man, beinge sycke of the feuer Quartayne, it plucketh it vtterly awaye. And of Adders skynne, whan it is straye bounded vpon the ankle of a woman, it haileth the byrth, but after the byrth, it must be remoued awaye anon.

¶ The tethe of al serpentis, whan thou pluckest them furthe by the rootes, as longe as the Serpent lyueth, if they be hangid vpon a man, sycke of the feuer quartaine they take awaye the feuer quartayne from hym, and if the Serpent be hanged vpon a toth akyng it profiteth. And if a serpent mete with a woman wyth chylde, she byrgeth furth her chylde before it be perfecte.

¶ .i. it.

with

of the woꝝthe.

With her when she trauncyleth of
chylde, it hasteth her byathe.

¶ And they saie, if thou wilt take
the eye tothe of the Beaste called
Crocodile in Latine, in englishe
a Crocodile cut of the vpper moꝝe
palase of the lefte syde of his mo-
nth, and hange it on a man beyng
sicke of the fevers, it healeth hym
and the fevers wyl not retorne a-
gayne to hym. And they haue
sayde, that the Tygre is afrayde
of a wyhte cocke. And again that
he feareth the fyze. And he that
is anoynted with the salowe of
the teynes of the talowre of the rei-
nes of the Lyone, feareth not too
go amonge beasts, and all beast-
es are afrayed of the Lion. And he
that anoynteth hys bodye with
Lares Lunge, wolles befarayde of
hym.

Et

Of the meruel s

Et si tiritur assenicum ceterum
and be myxed with milke, if a flie
fall vpon it, it dyeth not.

If thou wilt take þ right fote
of a snayll, and hange it vpon the
right fote of a diseased man w i h
the gout, it pzoofit: th it lyke wise
if thou hange vp the leste fote of
a snayll to thy leste fote, dyseased
with the gout. And so the hand
of it is profitable to the hand and
the synger, to the synger.

And yf a fyze be kendlid befoze a
man that is brosten of grene wood
of fygge trees, hys shoones wyll
make a nose or bounsyng.

And it is sayde in the booke of
Hermes, whan bothe the eyes of
the Bere bee bounden in linnen
cloth, vppon Sinistrum adiuto-
rium they put awaye the f. i. r
Quartayns. And it is saide, if the

of the worlde

wolfe se a man and the mā se not
hym, the man is a stonped and fea-
reth, and his hooise. And therfore
if anye man beareth the eye of a
wolfe, it helpeth to victoꝝpe, too
bolden: s, banquythinge and fear
of his aduersary.

And it is sarde, yf a ring be made
of the whyte houses of an Asse, &
he that hath the falling syckenes
putteth it on, suffreth not the fal-
linge syckenes.

¶ And they sayd, whan thou wilt
te that fyres come not nyghe thy
house, than put Condicion et oppo-
situm, in white lyme, and after ma-
ke thy house whyte with it, than
fyres shall in no wyse enter.

¶ Whan thou wilt that thy wife
or wenche, be w to the al that she
hath done, take the hart of a doue
and

Of the meruels
and the head of a frogge, and dry
them both, and braye them vnto
poulder, and laye them vppon the
brest of her slepyng, and she shall
shewe to y all that she hath done,
but when she shall wake, wipe it
awaye from her brest, that yt be
not lyfted vp.

And they saye, yf any man put
a Diamonde vnder the heade of
a woman sleapyng, she manifesteth,
yf she be an aduoutrer, for if
it be so, she leapeth backe out of h
bedde afrayde, and yf not, she em-
braceh her husband with greate
loue.

And they saye, that an esse skin
when it is hanged vpon chylde,
it letteth them to be afrayde.

Architas saythe, yf the waxe of
the left eare of a dogge be takene,
and be hanged vppon men speake

of the world:
In the feuers that come by coldes
or fyttes, it is verye profytable,
and specially to the feuer Quar-
tayne.

¶ And phyllosophers saye, that
some kynde or spynulare, which
neuer had sickenesse, is profyta-
ble to every sickenes, and he that
had neuer payne, helpeth and hea-
leth a man from it.

¶ And when the house is persu-
med with the leste house of a mu-
le, flies remayne not in it.

¶ And yf the harte, eye or bryne
of a Lapwynge or blacke plouer,
be hanged vpon a mans necke, it
is profitable agaynste forgetful-
nes, and helpeth mans understan-
dyng.

¶ If a woman make not conceiue
take an heartes horne, turned in-
to pouldr, & let it be mixed with
a cowes

Of the meruels

a coves gall, let a woman kepe
it about her, and let her do the ac-
te of generation, and she shall con-
ceyue anone.

¶ A grosse and stiffe hayze of a
Mares tayll, put vppon a tooze
suffereth not zauzales to enter.

¶ The tothe of a fole oz coltre of
one yeare olde, put in the necke of
a chylde, maketh his tethe to bze
without payne.

¶ The tothe of a mare put vpon
the head of a man, beyng made
deliuereth hym anone frome hys
furpe.

¶ If a woman may not conceiue
let a mares milke be geuen to her
not knowynge, let her do the acte
of generation in that houre, and
she shall conceyue anone.

¶ The house of an Horse perfu-
med in a house, byqueth awaye

of the worlde.

myse. The same chaunceth also
by the house of a Mule.

¶ That all the hote water come
furth of a caldō. Take oz blanch
that is Terra francisca, w pitch
cast it in water, and it shall come
forth all. That fyre maye come
forth of water, take the shel of an
egge and put it in quicke brym-
stone & lime, & whitt the hole & put
it into water and it will kende.

¶ And it is sayd, if the herbe Cā-
phere, be put vpo water, it is kēd
led and burneth in the water.

¶ That thou maye take Byrdes
with thy handes, take any corne
very wel steeped in the dregges of
wyne and in the iuyce of hēlocke
and caste it too the byrdes, euery
Byrde that tasteth of it, is made
droncken, and looseth her stren-
gth.

And

And

And

Of the meruels

¶ And they saye yf any man be
nourished with the milke of an asse
all the flyes of the house will ga-
ther to hym.

¶ To writ letters or bils, which
be not readde but in the nyghte.
Take the gall of a snayle or mylk
of a sowe, and put it to the fyre,
or with water of a worme this is
late.

¶ If ye myngell together manye
whites of hēnes egges, a moneth
after they are made glasse, & hard
as a stone, and of thys beynge af-
ter thys fas hion is made a So-
phisticall precious stone, called
Topasius, yf it bee conioyned be-
fore with Saffron or read at
the.

¶ A feble, if the same which is
founde about the stones of a hart
or hore, or asse, beynge weete,
be

of the woꝝ lde.

He myxed with wyne, and þ̄ wyne
be ḡuen to any man to dꝛinke, he
shall abhorre wyne for a moneth.

¶ And yf anye manne shall haue
many celcs in a wyne beſell, and
they be ſuffred to dꝛe in it if any
man dꝛynke of it, he shall abhorre
wyne for a yere, and by chaunce
euermore.

¶ And it is ſayde, yf a rope be ta-
ken, with whiche a theefe is oz
hath ben hanged vp with, and a
litle chaſſe, which a whyzle wind
liſted vp in the ayre, and let them
be put in a pottle, and ſet among
other pottes, that pot ſhal bꝛeake
all the other pottes.

¶ Also take thou a litle of the
afoꝛeſayd rope, and put it on the
inſtrument, with which þ̄ bꝛeade
is put in the oven, whan he that
woulde

Of the meruels

Shoulde put it in the ouen, shoulde
put it in, he shall not be able too
put it in, but it shall leape out.

✠ That men maye seme with out
heades.

Take an Adders skynne and
Auri pigmentum, and grek
Bitche of Beuponticum, and the
waite of new bres, and the fatte of
greace of on Ass, and bzeake the
all, and put them in a dul seching
potte full of water, and make it to
sethe at a slowe fyze, and after let
it waite colde, and make a taper,
and euery man that shal see light
of it, shall seme headlesse.

¶ That men maye seme to haue
the visage or countenaunce of a
dogge. Take the fatte out of the
eare of a dogge, & anointe with it
a litle newe sylke, put it in a new
lampe

of the world.

Lampe of greene glasse, and put þ
Lampe amonge men, & they shall
see the bylage of a Dogge.

¶ That men maye seme to haue
thze headdes.

✱ Take the hayze of a dead alle,
and make a rope, & dze it, & take
the mary of the pzincipall bore of
his ryght shoulde, and myxe it
with vergyns wate, and anoynthe
the corde, and put it vpon þ thzaf
Wolde of the house, they that co-
me into the house shall seme to ha-
ue thze headdes, and they that be
in the house shall semealles to the
that enter in.

¶ If thou wilt that a mans head
seme an alle head.

✱ Take vp of the roueringe of an
alle & anoynt þ mā on his head.

¶ If thou wilt that a chicken, or
other thing leape in the dytche.

agmal

Take

Of the miracles

¶ Take quicke silver and a pound
of Calamite, and put it in a
bottel of glasse wel stopp'd & put
it with in a hole thing. For se-
ynge quicke silver is hote, it mo-
ueth it selfe, & maketh it to leape
or daunce.

¶ If thou wilt se that other men
can not.

¶ Take of the gall of a male cat,
and the fat of an henne al whyte
and myxe thym together, and as
noynt thy eyes, and thou shalt se
it that others can not see.

¶ If thou wilt vnderstande
the voyces of byrds.

¶ Associate with the two felowes
in the .xxviii. daye of October, &
go in to a certayne woode wyth
dogges as too hunte, and carye
home wyth that beaste, wherby
thou

of the world.

thou shalt fynd fyrst, and prepare
it with the hart of a fore, & thou
shalt vnderstand anone the voyce
of byrdes oz beastes. And yf thou
wylte that any other likewise vnder-
stande, kysse hym, and he shall
vnderstande.

¶ If thou wilt louse bondes.

¶ Go into the woode, and loke
wher the Wyf hath her nest with
her byrdes, and when thou shalt
be there, clyme vp the tree, and
bynde about the hole of it wher-
souer thou wilt. For when she
seeth thee, she goeth for a certayn
herbe, whiche she will put to the
byndinge, and it is broken anone
and that herbe falleth to the gro-
unde vpon the cloth, whiche thou
shouldest haue put vnder the tree,
and be thou present, and take it.

¶ In the nest of the laphynge oz
blacke

Of the meturis

blacke plouer, there is a certayne
stone, whych is of diuers colours
beate it with the, and thou shalt
be inuisible.

¶ That a man may be alwayes
as a gelded man.

¶ Take of the wozme, which cri-
meth in somer, and geneth it to / hi
to drinke.

✿ That a woman maye confesse
what she hath done.

¶ Take a water frogge quicke, &
take a waye her tunge, and put it
agayne into the water, and put y^e
tunge vnto a parte of the harte of
the woman sleapyng, which whā
she is asked, she shall saye y^e trouthe.

✿ If thou wilt put any man in fes-
are in hys sleape.

¶ Put vnder his head the skynne
of an ape.

of the worlde.

¶ If thou wilt take a Moll, put
in his hole an Onione oz a leke oz
oyle & the wyl come sone fourthe
without strengthe.

¶ A serpent goeth not nygh gar-
lyke, and a dogge tasteth not any
thyng depped with garlyke, al-
though he be hungrye.

¶ A perfumynge by whiche eueri
man shall seme to other that be in
the house, in the forme of Elephā-
tes and great hozses.

¶ Take a spice which is called al-
chacengi, & braye it, myxe it with
a lytle fatte of a Dolphyn fylshe,
and make therof graynes, as bee
of Pomecitton. After perfume
some of them vpon a fire of cowes
dunge, whiche is mylke. And let
not a place be in the house, frome
whiche smoke maye come forth
but let yase, and the mylke bee
vnder

Of the meruels
vnder the earth within, al which
be in þ lodgene, shall seme as they
ware great men in þ shape of hoz-
ses and Elephantes, and it is a ve-
ry meruaylous thyng.

¶ An other persuming, which
whan thou makest, thou seest out-
wardly greene men, & men of ma-
ny shapes and infinite meruailes
which are not discerned for theyz
multitude.

¶ Take Timar, that is vermili-
on and the stoon Lazulus and pe-
neropall of the Mountaynes and
beate it all to poulder, and selte it
myxe it with the fat of a Dolphin
fyshe, Horse or Elephante make
graynes or cornes after the fash-
on of ryle, and dzye them in a Ha-
doboc, Persume in it whan thou
wylte and it shalbe donne, that is
sayde.

of the world.

A perfuming to be in our sleape
what thinge is to come of good &
euell.

Take the bloude of an asse con-
geled, and the fatte Lupicini, &
and a sweete incense oz gumme cal-
led Stozar and also Stozar, and
also Ryzar, gather it altogether
by equall weyghtes. and let them
be mixed, and graynes oz coynes
be made therof, and let þ house be
perfumed with them, þ thou shalt
see hym in thy sleape, that shall be
we to thee all thynges.

A maner of makynge a matche
of a candel, oz candel weke, which
whā thou shalt kandle, thou shalt
see men, in what shape soeuer
thou wilt.

Take the eyes of an Myrche
owle, the eyes of a fishe, which is
called Affures, and the eyes of a
fishe

Of the meruels

fyfthe, wiche is called **Libinitis**,
and the galle of wolfes, breake
theym with thy handes, & myre
them together, and put them in a
bessell of glasse, than whan thou
wilt worke it, take þ fatte of any
beast thou wilt, that this may be
made in the shape of it, meite it,
and myre it persittely with that
medicine, and anoynte þ matche
oz candel wke, whatsoeuer thou
wilt w it. After kēdle it in þ mid-
des of the house, and the mē shall
seme in the shape of that beast,
whose fatte thou did take.

✿ Another matche a of candell
oz a candell wke, that men may
appere in the shape of aungels.

¶ Take the eyes of a fyfthe, &
the eyes of Filoe, that is of a brea-
ker of bones, and breake them w
thy handes, and make them lufe.

Item.

and

of the worlde.

And put them in a vessell of glasse
vii. dayes. After put some oyle in
them, and lyghten it in a greene
lampe, and put it befoze menne,
whiche be in the house, they shall
see them selies in the shape of an-
gels by the lyght of the fyre.

¶ In ather matche or weke of a
candell, makynge men to appeare
with blacke faces.

¶ Take a blacke lampe, and pour
in it oyle of the elder or alder tre
or quicke syluer, and poure in
oyle or quicke siluer a parte of the
bloude of them that bee in letting
bloud, and put in that bloude oyle
of the elder or alder tree (some say
th of the Bur tree) or quicke syl-
uer.

¶ A meruailous lampe, in which
appeareth a thyng of terryble
quantity, hauing in the hande a
rodde

Of the meruels
fodde and fearpeth a man.

Take a grene frogge, a streke
of the headde of it vpon a grene
clothe, make it wette with oyle
of buttree or elder tree, and put
in the wek and lyghten it in the
grene lampe, than shalt thou see
a blacke man standing, betwene
whose handes there shalbe a lāp
and a meruaylous thyng.

An other weke which whan it
is kendled, & water is poured on
it, waxeth strong, and whan the
oyle is put in, it is put out.

Take lyme which water hath
not touched and putte it with an
weight, equal to it of ware & the
halfe of it of the oyle of baulme &
Napta citrina, with equall to it
of bymstone, and make a weke of
it, and drop doune lyke dewe vpo
the water and it shalbe kendled.

of the worlde.

and droppe doune oyle vppon it,
and it shalbe put out.

¶ Another weke, which whan it
is kended, all thinges seme whit
and of seluer.

¶ Take a Lizarde, and cut a way
the tayle of it, and take that whi-
ch commeth out, for it is like quite
ke syluer. After take a weke and
make it wette with oyle, and put
it in a new lampe and kende it, &
and the house shal seme bzight &
white, or gylted with siluer.

¶ A meruaylous operatyon of a
Lampe, whiche yf any man shal
holde, he ceaseth not to farte, vn-
tyll he shal leaue it.

¶ Take the bloude of a Snayle,
dye it bp in a linen cloth, & make
of it a weke, and lyghten it in a
Lampe, geue it to any man thou
wilt, & saye lyghten this, he shal
not

Of the meruels
not cease to larte, vntyll he let it
departe, and it is a meruaylous
thyng.

A weke which whan it is lygh-
tened, women cease not to daunce
and be gladde & to playe as they
were madde for great ioye.

✿ Take the bloude of an hare and
the bloude of a certayne fowle whi-
che is called Sollon, and is like a
Turtell doue, and of the bloude of
the turtell male, equale to the hal-
fe of it. Than put in it a weke, &
lighten it in the myddes of þ house,
in whiche are syngers and we-
ches, and a meruaylous thyng
shalbe proued.

If thou wilt make that Lye
maye appeare runnyng abrode
in a mans bedde that he may not
leape, than caste in his bedde the
weyghte of vnce, or halfe vnce of

B. v.

Alca-

of the woꝛlde

Alcahngt, and if thou shalt take
pilos asturis, therof shalbe made
a weke, which whan it is lighte-
ned, every sycke man seeth other
bp the vehemencye of the sycke-
nesse, and mynyshynge oz extenu-
ation.

¶ Whā thou wilt that thou seme
all inflamed, oz set on fyre frō thy
head vnto thy fete & not be hurt.

¶ Take whit great malowes oz
Holv hocke, myxe them with the
whyte of egges, after anoynt thy
body with it, and let it be vntil it
be dzyed bp, and after anoynt the
with alume, and afterward caste
on it smal byrmstone beaten vnto
poulder, for the fyre is enflamed
on it, & hurteth not, and yf thou
make vpon the palme of thy hāde
thou shalt be able to holde y fyre
without hurt.

Of the meruels

¶ If thou wilt that a thenge be casten in the fyre and not burne.

¶ Take one parte of glew of fish & an equal quantitie to it of aluine, let it be persitely myxed, & let byneger be poured vpon it, lette whatsoeuer thynge that wilt be confected with it, cast it in y^e fyre, anoynt it with this anoyntemēt it shall not be burned.

¶ If thou wilt make a contrary, that is any image oz other thynge and whan it is put in the water it is kendlid, and yf thou shalte drawe it out, it shalbe put out oz quenched.

¶ Take Lyme not quenched, and mire it persitely with a litle wax and the oyle of Sesanum, & naptata, that is whyte earth and bymstoone, and make of it an ymage whanne thou shalte put it in water,

of the worlde.

water, the fyre ſhalbe kendlēd.

¶ If thou wilt make that whan thou openest thy handes vpon a lampe, the light of it is put out, and whan thou closest them vpo it, it kēdled, and it ceaseth not to do that.

¶ Take a spice, which is called Spuma, after bray it, and after make it with water of Cāphere, and anoynte thy handes with it, after open them in the mouth of the lampe, the lyghte of it ſhalbe put out, and close thā, & it ſhalbe kendlēd agayne.

¶ If thou wilt see a thing, drowned, or se depe in the water in the nyghte, and that it ſhall not bee moze hyd to the than in the daye and readdē bookes in a darcke night.

¶ Anoynte thy face with the
bloude

Of the meruels

bloude of the Beremouse oz backe
and it shalbe done that I saye. If
thou wilt make any thing whtte
perfume it with bzymstone.

¶ If thou wyl kyll soone a Ser-
pent, take a much as thou wilt of
an herbe called Rotunda Aristolo-
gia, smetwort, oz meke galingale
and bzaue it wel, and take a frog
ge of the wood of felde, and brea-
ke it well, and myxe it with Ari-
stologia, and put it with som inke
and write with in paper oz in any
other thing wntch thou louest bet-
ter, and caste it to Serpentes.

¶ If thou wilt beare fyre in thy
hande, that it maye not hurt the.

¶ Take Lyme, dissolved with
hot water of Beanes, and a lytle
MAGRÉCULES, and a lytle of great
malowes oz holy hocke, and mix
it wel

of the world.

It well with it, after anoynte the
palme of thy hand with it, and let
it be dzyed, put in it fyze, & it shall
not hurte.

¶ Philosophers saye that such li
me burneth not in the fyze. And
glewe of fyfthe saueth from fyze,
and vnplesaunt Alume, and the
bloud of the beast called Salamā
Dza, and the smoke of an Ouen or
caldron. Therfore whan a anoint
mente is mayde of all these or of
certaine of them, the fyze hurteth
not. The whyte of an Egge, and
greate Malowes or holpe hocke
haue vertue in this matter.

¶ A weke which whan it is ligh
tened in the house, thou shalt see
grene thinges flyeng as sparowes
and other byrdes.

¶ Take a new cloth and put in it
the

Of the meruels
the braynes of a byrde, and the fe
thers of her taile, and lappe them
in, and make a weke of them, and
putte it in a newe grene Lampe,
kendle it in the house with the o-
yle of the Olive, and the thynges
whiche shalbe made verye grene,
and it shal seme that grene and
blacke fowles do flye.

✱ If thou wilt make a candel or
weke too bee shaked, and
walke whan it is ligh-
tened.

¶ Take the skynne of a Wolfe, &
the skynne of a Dogge, and make
of them both a weke, and kendle
it with the Oyle of Olive, and it
shalbe moued soone.

¶ Whan thou wilt lighten a lan-
terne, for which he shal feare gre-
atly that seeth it.

¶ Take newe whyte linnen
clothe,

of the world:

clothe, and make of it a weke, and
put in the hollownesse of it, a skel-
le of a Serpente and grosse salte
and fyll it with oyle Olive, and
geve it to any man that thou wilt
as soone as he shall kende it, he
shall tremble and feare greatly.

✿ A meruaylous experience, wher-
the maketh men to go into y^e fyre
without hurte, or to beare fyre or
readde hote yron in theyr hande
without hurt.

¶ Take the iuyce of Bisinalua &
the whyte of an egge, and y^e seede
of an herbe called Bistillum also
Pulicarias herba, and breake it
vnto poulder, and make a confec-
tion, and myxe the iuyce of radyshe
with the whyte of the egge.

Anoynte thy body or hande with
thys confectioun, & let it be dreyed,

AND

Of the meruels

and after anoynte it againe, after
that thou make suffer boldly the
fyre without hurt. But yf thou
wilt that the thyng anoynted
seme to burne, scatter vppone hit
quycke byrmstone well beaten in-
to poulder, and it shall seme to be
burned, whan the byrmstone shall
be kindled, and it shall not hurte
hym. If thou wilt blowe the
herbe called Colophonia Greke,
pitche beaten very small, vppon
the flame of the candell, whych a
man holdeth in bys hande, it aug-
menteth meruaylously the fyre,
and lyfted vp the flame vnto the
house roose. That thou may bea-
re fyre vnhurte, let lyme be dissol-
ued with hote water of beanes,
and put thereto a litle of readde
earth of Mitiua, after put too a
litle greate malows oz holly hock

A.i.

with

of the worlde.

with whiche coniointed or mixed together, anoynte the palme of thy hande, and let it drye vp, and so maye thou beate any fyre burne.

¶ Thou mayst make burning water after thys fashion.

¶ Take blacke, thicke myghty & olde wyne, and in one quartt of it thou shalt temper a litle quicke lyne and bymstone, beaten into poulder verye small, and lecs of good wyne and common salte, white and grosse, after thou shalt put it in a Gourde, well clayed and Desuper posito alembico, thou shalt destill burnynge water, whiche thou shoulde kepe in a glasse.

¶ Thou mayst make a greke fyre after thys fashion.

¶ Take quicke bymstone lecs
of

Of the meruels.

of wyne. Sarcocellam picolam,
toddensalte, oyle of stonne, and co
mon oyle, make them seeth well,
and yf any thyng be put in it, it
is kened, whether it be tree oz y-
ron, and is not put out but by pi-
sse, byneger oz sande.

¶ If thou wylt that euery thinge
cese to be meruayled. Loke the
suffieient causes of doyng, and
also of sufferynge, for if thou loke
bothe thou shalt not meruayle,
for thou shalt see that there is so
great aptenes in one suffieience
of another, that it maketh thee
not to meruayle, for whan thou
seest that cold water kened the
fyre, and putteth it not oute, yf
thou woulde beholde the doyng
cause, thou woulde meruayle al-
wayes what wate the efficiente
cause: conuenient to thyg thyng,

of the world;

but when thou lookest to the mat-
ter of that effecte, that is because
it is lyne and by reason, whyche
are very inflammable, so that a
very litle thyng flameth them;
thou seest that there is nothyng
to be meruayled.

¶ The whyse it is a meruayle
that a thyng is burned by fyre,
when one of the causes is behol-
den onely: But when the nature
of the sufferer or weaknes of the
doer is looked on, there is no mer-
uayle.

¶ If thou wyldest make a Carbon
isles house, or a thyng wyngyng
in the nyght.

¶ Take very many of the lyt-
tle beastes wyngyng by nyght,
and put them beastes small in a
bottell of glasse, and close it, and
burye it in hote horses dung,

and

Of the mercurials
and let it tarpe. xv. dayes, after-
warde thou shalt distyll water of
them Per alembicū, which thou
shalt put in a vessell of chystall
or glasse. It geueth so great clea-
nesse, that euerye man maye read
and wright in a darke place, whe-
re it is. Some men maketh this
water of the gall of a Snayl, the
gall of the weasel, of the gall of a
foxer, and of a water dogge. thei
burye theym in dunge, and distyll
water out of them.

¶ Make a sponge fyze af-
ter this maner.

✱ Take one pounce of byrm-
stone, twoe pounce of coales of
wylowe or wythy. li. pounce of
stony salte, these thre thynges
must be brayed verye small, in a
marbell stone, afterwarde thou
L. iij. mayste

of the world.
The price lone at thy pleasure
of a scoot of paper, dyenge or ma-
kinge thunder.

A scoot too fyve shoulde bee
longe, small and full of that beste
pouder, but a scoot to make thun-
der shoulde be shorte, grosse and
halfe full,

And ende of the secrettes of na-
ture set forth by Albertus
Magnus in Latyne,
newly translated
into Eng-
lyshe.

Printed at London, by me
Wylliam Cop-
land.



